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**JOURNAL OF MR. HOMES ON A TOUR IN
MESOPOTAMIA.**

[Continued from p. 437.]

Sipricor—Komakk.

June 17th, 1839. With a stupid lying postilion, I started for Sipricor, passing over a mountainous country with New England scenery and pleasant villages, chiefly occupied by Mussulmans. Encountered a party of fifty Armenians on foot, going a forty days' journey from their native country to Constantinople, to engage as porters and water-carriers for three years, thence with their savings to return home. Drank of the waters of a mineral spring, which effervesced as at an artificial soda-fountain, leaving the ground covered with a red oxidized deposit. I have seen several such springs in these mountains. They break out in or near rocks of volcanic origin, as volcanic conglomerates and basalt. Some of these springs are hot, as at Tiflis, Erivan, and Erzeroom.

18. Having passed the night at the Mussulman village of Sipricor, we were obliged in the morning to take three armed villagers, as of late robberies had occurred on the road to Erzingan, and many others availed themselves of the occasion to accompany us. We travelled west, ascending such a mountain that we were again brought into the midst of snow, and descending this cold white mountain we precipitously entered the beautiful level plain of Erzingan, thirty-six miles long by twelve wide, where we immediately found summer heat. The plain was set in all directions with fruit-bearing trees, and the grain was already

yellow, while on all the four sides of the plain were to be seen sublimely lofty mountains covered with snow.

The governor quartered us in the house of an Armenian christian brazier. Being a time of rebellion and commotion in the country, his energy and despatch were remarkably manifested in accomplishing all sorts of business without the aid of a secretary—writing letters, giving orders, hearing complaints, and affably conversing—all as it were at the same time. His directions to the villagers how to protect themselves against the Koords, his offers of powder to all who wanted it were rather alarming to us peaceful travellers. We accepted his offer of a guard for the next post. A neighboring village chief, having business with the governor, was there with his son. It was an interesting specimen of eastern politeness, when the chief and his son kissed the hem of the governor's garment, and he himself kissed the son paternally on both cheeks.

This town, Erzingan, is said to have 2,500 Turkish houses, and 700 Armenian houses—as many Christians as there are at Erzeroom. There are twenty-four Armenian monasteries in this district, containing from one to twenty monks each. Many of them have, as it were, but a keeper, being greatly fallen from their first estate. The people say that the Turks never took away the property of the monasteries. There are sixty villages, large and small, in the district. There are four Armenian churches here, two of which have been newly built since the treaty the Russians made with the Turks, which provides that the Christians shall have this privilege. The houses are built of bricks of sun-dried clay. As a provincial town it has the usual number of shops, and is exceedingly warm

for the climate, the people being obliged, many of them, to live in the country in summer.

19. Left for Komakk, ten hours distance. We came up with the Euphrates, in its southwest course, about two hours from the town, where it enters a narrow defile on the south of the plain.

Just as we arrived near a bridge that entered Komakk, on the east side of the Euphrates, we forded a river called Coal (Keumur) river: crossing the bridge just mentioned we turned suddenly to the east through a wonderful natural fissure made for it in the rocks. We then mounted to a stone guard-house, from whence we descended under the cliff of the citadel, by artificial stairs cut in the living rock, and saw before us the attractive lower town of Komakk. The upper town or citadel is most wonderful for situation, being a rock detached by nature from the bluff of the plain on which it is situated, and having a stream flowing through that fissure, and on another side the Euphrates; while on the eastern side is a narrow plain, the land east of that gently rising, and studded, as it were, with Turkish villas in the midst of trees. The citadel is entered only by an artificial road in the living rock, and incloses more than half the houses of the town. From the top of the citadel are interior stairs conducting downwards through the rock to the bed of the Euphrates, for the supply of water. This town is famous in Armenian history, for the story of a king's daughter who was confined here.

We called on the governor, who, before the days of Mahmoud's reform, was one of the independent valley beys. Though he received us decently, he manifested more Turkish pride than any other Turkish gentleman I have known. He did not even bid me farewell on my second call, but gave me leave to go.

Our accommodations at the post-house were very convenient. Our landlord in the evening invited in a large circle of his neighbors, of the more learned class, and for three hours I was employed in answering their questions and giving them the most useful instruction I could. I stated to them, at much length, the reasons why the Christians never would be able to acknowledge Mohammed as a prophet; that we demand more satisfactory proof for every thing we are called upon to believe; and that we cannot accept dogmas merely on tradition as they do. I astonished them by showing them their own relative insignificance in the world, and showed them that we had in-

creased their twelve sciences to two hundred. When they inquired the origin of this our progress, I referred it to christian influence, and that it was not merely owing to natural powers of mind, but to christian education. They answered, however, with a measure of stupid indifference, by which they rejected the force of my arguments, in quoting their old proverb, "Riches to Hindostan, pomp to the Turks, and talent to the Europeans;" and then another, "God gave to Moses medicine, to Christ handiwork, and to Mohammed rhetoric." When, however, I enlarged upon the proofs of our superiority, and delicately showed them the degradation of both sexes among them, they rung many changes among themselves about education, female education, and the dogmas of the Koran.

The people of Komakk, chiefly Musulman, compared with those of other villages, seemed far superior. Many of them leave here for a few years, trade as merchants, return and live at their ease. Consequently one may see here samples of whatever is polished in manners or dress, etc., at Constantinople. Even one half, perhaps, of the Mussulmans in the place can read. They have two schools; in one of which I saw boys and girls of twelve years of age without veils. The girls generally forget all they have learned, there being no stimulus for them after they have left the school. For a wonder a Koran was freely put into my hands, and the boys, before incredulous, were delighted to find that I, an "infidel," could not only read pronouncingly, but also understand what I read; which latter they could not.

The Armenians have a miserable church here, but the country is full of the ruins of old churches, and the graveyard before the church was covered with rude sculptures of bears and cocks converted into tomb-stones. One inscription in Armenian was eight hundred years old. Some of their females know how to read. The young ladies in the richest family there occupy themselves in giving gratuitous instruction daily to poor children. There are perhaps thirty families of Armenian Christians and four hundred families of Turks.

Road from Komakk to Eghin.

20. Left Komakk to go to Eghin by way of Koorootchai. Returning over the bridge to the west side of the Euphrates, and the road directly along its banks being neither practicable nor directly on our course, we diverged. Our road pass-

ed over irregular conical hills of gypsum and soft lime stones, and near some salt-pits, which yield salt of an extraordinary fineness and whiteness, sold for about one third of a cent a pound. The Mussulman females, poor creatures, as we passed, turning their backs to us, crouched down by the side of the road in the most humiliating manner, and if even they had a heavy burden on their heads, they would cast it down that they might hide; and rarely did they attempt to steal a glance till we had passed far by them. At sunset we came to a miserable village of a heretical sect of Mussulmans, whom the people call "Light Extinguishers," to signify the abominable crimes they commit in the dark. It was not so much owing to their being heretics, as to our having been joined by a government courier, that for the first time to night we had difficulty in getting a house: for they imagined we would take their food and grain without paying for it. The window-holes of all the houses were closed with plates of transparent gypsum, found in the mountains more than seven inches square. Some government soldiers on their way to the army abused the villagers by their extravagant demands, and in the morning one of the troopers drew his sword upon a villager to oblige him to give him a saddle, of course, as every thing else, without pay. Whereupon an alarm being made, all the village ran together, over the tops of the houses, armed with axes, weaving sticks, etc., to defend themselves. Their women, with arms also, joining in the affray, were as clamorous and violent as the men. Soldiers and people were both full of wicked passions, and neither the one or the other can be controlled for years to come, but by a strong arbitrary government; and the only permanent cure for their ills and their sins is in receiving the light of the gospel.

21. We have seen little cultivation, except grain, and no where hardly any forests or trees, except the willows and poplars which have been planted by the water-courses, for the sake of the timber they afford in house-building; and these are not plenty, all of the houses being built of stone. Our numerous accidents on the way had detained us so much, that it was sunset and we were yet three hours from Pingan where we wished to sleep. We therefore went to a village of thirty houses, but every house was closed with a pad-lock on the outside, and was deserted. The poor peasants, to escape either the oppression of their masters the Turks, or of their neighbors

the plundering Koords, had fled and left their nearly ripe grain growing close up to their thresholds uncut. Although we knew not whether it was best to encamp out doors or to proceed to Pingan, we chose the latter course, but our guide lost the way several times. We were very anxious, for it was a time of alarm and danger; but about ten o'clock we descried the lights from the crests of the rocks of Pingan, and crossing the bridge to the east bank of the Euphrates, we were soon winding our way to the headman's house of this most singular nest of Armenians. Late as it was, this village of a hundred and fifty houses was very gay on the occasion of a wedding feast; and our visitors kept us up till past midnight.

The Euphrates for two hours above Pingan passes through perpendicular cliffs of several hundred feet high. On the west side the cliff suddenly stops, and on the opposite side the well built houses of Pingan are perched one above another, like the holes of a pigeon-house, the mountain towering still high above them, while before them are the western swells sown with grain. Most of the men, though at such a distance, have been to Constantinople; and some of those whose families are here, are of the principal Armenian bankers there. They regard themselves as a sort of nobility, being able to trace their parentage back to nobles of Armenia, who, chased from their homes by the Persian Cesars, sought a refuge in these defensible and almost inaccessible rocks. An ignorant starved quack, speaking of the much richer people of Eghin, a few hours below, said, "Pshaw, don't think much of those vulgar people of Eghin, they are not *noble* as we are."

At Pingan is a school for boys, with a teacher from Constantinople, where grammar, logic, and rhetoric according to the old fashion, being studied it is regarded, and well may be, as superior to their ordinary schools, although nothing practical is gained, except discipline. But still more wonderful, and the only instance of the kind I know, except where the missionaries have been, a female school has been established by the munificence of a banker of Constantinople. The Armenian women have a costume peculiar to their village, which, with the progress of the age, they are now changing to conform to the fashion of Constantinople. Besides the large village church, a banker has lately rebuilt a chapel across the river, dedicated to the "holy virgin." They told me, with much

simplicity, that she had appeared to some by the way, assuring them that so long as they should continue to honor her in that church, the gates of the bridge should ever remain shut against the plague; and accordingly the plague has never yet appeared in the village. It is indeed impossible to have many impurities in such a steep, aired place. Most of the common people of the place had never before seen a European. It is one of their privileges that their rulers are Christians, and that no Mussulmans are allowed to dwell in the village.

On the 22d Mr. Homes started from Pingan for Eghin, six hours distant, in company with eight troopers who were going the same road. After travelling four hours, the troopers resolved to stop at some Mussulman villages near the road, and left Mr. H. to proceed without a guard.

The six villages near us belonged to Mussulmans. We now came, after ascending a hill, to the top of a precipice, from whence, far above us, on the opposite side, as if within a stone's throw, we saw the road we were to take, cut in steps up the sides of the opposite precipice, in a zigzag course like a saw; and at a steeper angle we descended, leading our horses, and looking up and around saw that we were, as if in a dungeon, of many hundred feet deep, with black beetling ledges towering around us. At the head of this dungeon-like hole was a guard-house, for a beset traveller could have no safety by flight in this dangerous place. At the foot of the stairs by which we were to ascend for half an hour, we passed through a natural bridge, from whence the place receives its name, the "Hole in the Rock." In the midst of our anxious progress in this cut-throat hole, we were detained half an hour by the falling of our baggage-horse, and the re-loading of our baggage. After a painful march, we arrived at the pinnacle amidst immense blocks, upon the top of which were perched some ruffian-looking armed men, who called themselves guards. Whether guards or not, we willingly dropped a few small pieces of money into the handkerchiefs they spread for us before them. When we had arrived at Eghin the people would hardly believe that, unprotected as we were, we had passed along unassailed by the Koords, and assured us that robbers must doubtless have been in waiting for us, but were afraid to touch us on account of the vigorous efforts made, when men have been attacked who are supposed to be

men in connection with the government or are Europeans.

Christian Villages near Eghin—Secluded Location of the Town.

When we arrived on top of the hill, from whence we could look down and see Eghin on the other, the west side of the Euphrates, we saw to our right five most beautiful well-built villages, situated like the "Hole in the rock" we had just past, down at the bottom of a valley, surrounded on all sides by lofty mountains that came close up around them, and seemingly rendering them as difficult of access or egress, as if they were in the Happy Valley of Rasselas. Their houses were much after the fashion of Constantinople, chiefly of wood, two or three stories high, many of them with glass windows, and encircled with terraces and glades green with vegetation of all kinds. These romantic and sequestered villages are inhabited by Christians of a very singular sect, and very little known. They are five in number, and there are no more of them in any part of Turkey. They are all Armenians by nation and language, and originally in religion; but are now members of the Greek church. Just as the pope has attempted proselytism among the Armenians, so the Greek emperors have attempted the same thing. And about 475 years since Manuel, the emperor, wrote from Constantinople to Nerses, the then Armenian patriarch, and with flattery and promises induced him to become a Greek. These Armenian Greeks are the only remains of the friendly intercourse of that age. Their principal men, like those of Eghin and Pingan, reside much of their time at Constantinople, and hence, and owing also to their sympathy with the Greeks, western customs and fashions prevail among them somewhat extensively. They have a bishop, who resides at Vank, and whose power extends over whatever Greeks are found between here and Erzeroom. The whole number of families is not five hundred. Quite a number of families may be found permanently established at Constantinople.

Leaving the view of these villages we proceeded onwards to Eghin, one of the most picturesque towns for situation and appearance I have ever seen, containing 2,500 houses. We looked down upon it over the river, its houses studding the orchards and groves, in the midst of which they are placed, and stretched out along the side of the mountain for a mile

and a half; and all rising up rapidly to the rocky bald cliff, a thousand feet high, that crowns the whole. Here and there were minarets of mosques, or clusters of houses without foliage, while rushing down the hill, through the middle of the green trees and the town, was to be seen a foaming noisy river, which gushes out strongly, all at once, from a source under the cliff just over the town. From this stream the water is conducted in gurgling brooks along the sides of the hill, through the gardens, orchards, and yards in all directions. With this enchanting fresh prospect before our eyes we descended for half an hour till we came to a bridge stretched across the Euphrates on natural piers that harrow its course exceedingly, and found ourselves in a deep narrow valley, without any plain, from which we look up, on each side, to mountains a thousand feet high. The narrowness of this valley and its depth, is the occasion that the inhabitants of Eghin are afflicted with wens which grow to a prodigious size, as in the Valais canton of Switzerland. Those who live in the lowest part of the town are most liable to them. We mounted through the town, seemingly in the midst of gardens, till we came to our post-house, embowered likewise in a grove of cherry trees, pomegranates, and walnuts, with vines running over them, and far below, under the walls of our window, tumbled down, with deafening noise, over its rocky bosom, the stream from the fountain above.

We spent the Sabbath here very pleasantly. We called on the bishop Hohan-nes, who with the people has the reputation of being a very holy man. His reception of us as travellers was cordial. He told us that the Armenians here (as in many other places) have commenced a new school. We urged upon them the importance of female education, and they ventured also to admit its importance. On some religious topics, on which we expressed our opinions, we were heard either with general assent, or mild indifference. There are in Eghin perhaps one thousand Armenian families, and in the whole district, including the town, three thousand Armenian families. We visited the church. On the door was a small image of "the virgin" in bas relief, which the door-keeper kissed; and in the church, among other paintings, were several of the Deity, against both of which I remarked freely to the people around me. The native silver-smiths have shown great skill in the silver shrines, candle-

sticks, etc., that they have wrought as donations for their splendid church.

I have alluded to the fact that the style of building in these towns and at Pingan and Komakk is far superior to that of any other part of this country. It is in part owing to their relations with Constantinople, and that they are travelling merchants or bankers, who having amassed capital, come here to spend it. All the houses out of the cities, that we had hitherto seen, had been comparatively but hovels and shanties. The Armenians of these towns were originally from near Tabreez, but persecuted by the Persian kings, the nobles sought refuge in these fastnesses, while the common people were transported to New Julfa near Isfahan. Having natural talent and enterprise, and their seclusion in these mountains, far away from the track of commerce, affording them no field for activity, these men forsook their families, and travelled afar in prosecution of their schemes; and while one of the members of the family is away, the others, in comparative security from extortion and oppression, enjoy their gains with their families. Another thing, of which Mussulmans assured me as freely as the Christians, no married man has any fear of the faithlessness of his wife in a three years absence. There is something of the high-toned morality of mountaineers on some matters, and the whole population would unite in drowning man or woman who should be openly unchaste. There are hardly any of the distinguished Armenian bankers, of whom the missionaries at Constantinople have had occasion to speak, who have not houses or lands or relations in this remote spot. It is true the increasing privileges accorded to Christians at Constantinople have latterly induced more of them to make it their permanent residence, so that some who had built splendid mansions here now come not nigh them to enjoy them. Although the noise of the waves of the busy world hardly reaches here, yet one finds in these towns on the Euphrates the refinement and ornaments and gentility of the seaport cities; but in no town have I ever been as a European more the object of curiosity than here, as, however much they have heard talk of those singular beings, many of them assured me they had never seen one before. Every object of living is inexpressibly cheap, yet their intercourse with cities has introduced so much luxury among them, that I was assured by Mussulmans here and elsewhere, that every one was in

debt to the other more than all he is worth. There has been no plague here for fifty years.

Arabkir and its Inhabitants.

June 24. This day's post was to Arabkir, nine hours to the south. The river, after running south before Eghin, turns suddenly to the east for fifteen miles, and for three hours we rode along its course on the mountains above, passing several of these beautiful villages of rich Armenians on the hills set in the midst of fruit-bearing trees: for, except fruit trees, the country is incapable of producing any thing, and the people buy from abroad the supply of their wants. We saw from above the singular manner they have of passing the river. Four or five sheep-skin bags, being blown up and lashed together, are covered with green pine boughs so as to make a nest, into which three men coiled themselves, while one of them by working his paddle wafted the thing across and down the stream to the landing-place, while a horse held by a halter swam along side. It is then towed up the river, and above, and worked across to the same landing-place.

After toiling from here for two hours and a half ascent, our view, after having been bound for weeks by mountain peaks, now opened upon a wide stretching table land, rolling, hilly, and broken towards the south, all covered with ripe waving grain as far as the eye could see to the blue hills beyond. From here descending, and winding, and fording and crossing streams, one hour after sunset, in pitchy darkness, we reached the post-house at Arabkir.

25. The governor, supposing we were going off this morning, sent and forced into our service the horses of the poor villagers, who had unsuspectingly come that morning to market. To their great joy we speedily discharged them. We were again lost in admiration, as we gazed at the charming situation of this town of 4,500 families. The central part of the town is as if upon an inverted cup in a large bowl—a hill falling off on all sides to a valley, while still higher hills go up on the opposite sides. The flowing fountains sending water in all directions, the houses scattered like villas embowered in trees, in the valley and on the hills, with the gardens and vines, contribute to compose a most captivating scene. And if the people's own account of the morals had accorded, I could not have exclaimed, "While every prospect pleases, and only man is vile."

We called on the Armenian bishop Jacob, whom, to our surprise, we found had been a bishop in Calcutta, and knew English, and was evidently an enlightened liberal man. He had also been a monk at Jerusalem. My conversation with him was long, interesting, and cordial. On the window-sill I saw twenty-five copies of our innocent Armenian Children's First Book, which to my surprise had been sought for in this distant region. To my first question of what books they were, he cautiously endeavored to turn the subject, but after a moment's reflection, and as if he was determined to be frank, he said, he wanted in confidence to ask me some questions. "I have learned," said he, "that at Smyrna there is a knot of Americans, who by means of their money mislead and entice intelligent Armenians and print books for the Armenians, and I have lately received an order to collect all such books that may be among my people and burn them, whether from Malta, Smyrna, or Calcutta. I at the bottom regard us all as actually one church, and know that in the main the creeds of our churches are the same." If so then, I said, why have you collected these books which I see there. Have you found any thing in them that any Armenian ought to disapprove? "Indeed no! but we fear there will be," was the reply. Yet still your community accepts and freely reads the books printed by the papists at Vienna and Venice; and I then enlarged, showing him our real object, the promotion of piety and godliness, and that, let them say the worst they possibly could of our books, not as much could be said against them as against these others. Why therefore, said I, do you restrain the people from reading them? He hung his head in embarrassment; then turning he addressed my companion, who was an old acquaintance of his, saying, "What shall I say to him? If I say the books are bad, he will say, Why do you read these others which are worse? And if I say they are good, he will say, Why then do you not use them?" He then turned to me and said, "In fact, I have nothing against them, except that such is the order of the church, and I have nought to do but to obey her implicitly." He was a man of much information, desirous of the improvement of his nation, but unaccustomed to act merely from the fear of God rather than of man. Yet his sincerity and earnestness made me love him, and we embraced one another at parting.

There are 1,200 Armenian families in the town, and 800 families besides in the district. The Mussulmans are more than twice as numerous as the Christians. The Christians have a large new school-house, built within two years. The teacher, a man of great learning in their estimation, plainly set down all the people as beasts, while he himself, possessed of no modern learning, had nought but the lumbering lore of grammars and logic to teach them. The walls of the school-room were covered with scripture proverbs. The closing prayers were read by three boys on a side, who responded to each other, they themselves laughing, the teachers conversing, and the boys making preparations to go out. The good genius, the teacher, called just previous to our departure and presented us with some congratulatory verses on our visit. Not a single christian female knows how to read, and we saw them, with their red sun-burnt faces unveiled and their extravagant costumes, gazing constantly from their gateways. The men are chiefly silk-weavers, having five hundred looms. The remaining portion are engaged as travelling traders, blacksmiths, shoe-makers, etc., among the villages.

Although not as hot as in the stifled air of Eghin, nor is fruit as forward, yet the people were all sleeping upon the gravelled roof of their houses. As there is no post-house here, the town provides a guest-house, the keeper of which is allowed by the town so much a head. The kindness and familiarity of the family was extraordinary, as they were respectable Mussulmans, and they manifested neither pride nor servility. The son and daughter, of about twelve years of age, escorted me in the streets like children of one's own religion, and with no scorn for me as a Christian. For in this part of the country the use of the term infidel, to designate both Europeans and native Christians, is so common in the mouth of every one, that it is used by the Christians when speaking of themselves to each other, and by the Mussulmans, without at least any intention of disrespect, but merely as a distinguishing name.

Kebban—Harpoot—Argunni Mines.

June 26. After spending two nights at Arabkir, we mounted for Kebban, eight hours to the southeast, on the east bank of the Euphrates, the road most of the distance over swelling ground, passing by only Mussulman villages. Just

as we reached the river, we stumbled upon an encampment of the universal gypsies, who spoke only Turkish and their own language, and called themselves Kuttian. Some of their unveiled women, in the midst of their unclad children, held our horses. Kebban is one of the silver mines of the government, and formerly yielded 1,100 pounds of silver a year; but owing to the disordered state of the country, they are now not worked. Here, as elsewhere, the miners are Greek Christians, of whom there are two hundred families, and two hundred Mussulman families, and seven hundred Armenian families. The Armenians are the tradesmen and artisans. This looks miserably, like so many other mining towns, the majority of the houses indicating poverty, and the Mussulmans complained that they themselves were extremely poor. The same outward barrenness seems to be realized here as in many other mining districts. As we approached the town from the hills above, and surveyed its rough and ragged and black mountains, it seemed as if the genius of desolation himself must have chosen it as his home. Like Eghin, it is situated in a deep narrow valley, the heat was still more intense, and various fruits were already mature. The governor sent us a very plentiful dinner.

27. After much difficulty about horses, we started for Harpoot, ten hours distant, passing by a few small villages of Mussulmans till we came to the plain of Arpahoot, where we saw many Armenian villages. One hour after sunset we arrived at the post-house at Mezereh, from whence we chose to proceed on our journey without going to the large fortified town of Harpoot an hour's distance. Harpoot is a thriving town of more than two thousand families, of which more than five hundred families are Armenians; while in the plain there are more than thirty villages, composed either in whole or in part of Armenians; so that the district embraces more Armenians than Mussulmans. The view of these numerous villages, as they lay before us in the fertile and cultivated level and open plain, surrounded with trees, was very soothing and pleasant, but for the ungrateful association of the character of the houses and their inhabitants. The whole number of Armenian families in the district, including the town, is perhaps four thousand.

I called twice on the governor of the town and the lieutenant-general, left in charge of this head-quarters of the Turkish army. These inquisitive and well

informed patriots estimated the sultan's and pasha's armies each at 500,000 men; and although at that time the sultan's army had been entirely routed, they, with sincere belief, told me that the army had taken Aleppo.

28. At sunset left for the next twenty-seven hours post to Argunni. Crossing the plain of Harpoot, passing several large villages, and traversing a mountain ridge in five hours, we came to Giuljik, a lake of perhaps twenty miles in circumference, at the west end of which I lay down to sleep, amid the sand and sand-flies of the shore, till a fresh relay of horses could be collected from the fields. After six hours riding, having ascended from the lake to the summit of another range of mountains, we were greeted with the sight of the town called Argunni Mines, Argunni itself being three hours beyond. This mining town and the scenery around it, together, for barrenness and ruggedness, gloom and desolation, was an exact counterpart of the Kebban mines. Down under feet, from our prodigious height, we saw the windings of the Tigris, being here near its source, and with its red turbid waters passing between the two portions of Argunni mines, where it receives green streams tinged with the copper of the mine. The two different towns, according as they are built with earth from the north or south hill, are either green or brown; and houses built on the other hills would also, from the different color of their various soils, be all of different colors. The town contains about eight hundred families, 250 of Greeks, 250 of Armenians, and 300 of Mussulman families. This town, as well as the other mining towns, are in a state of great depression, owing to the neighboring war and the government having to a considerable extent abandoned operations.

An Adventure with Koords—Argunni.

Towards evening we mounted to finish the remainder of our post to Argunni, where we wished to spend the Sabbath, and we felt very thankful that we started as early as we did. Just about sunset a party of about fifty armed men, accompanied by a few armed women, crossed the road upon which we were advancing, and occasioned us to say to one another, There is a large foot caravan, or perhaps it is a party sent out by the government on some expedition. All of those in sight had proceeded on their way, except two, who had the appearance of being mounted police-officers. I was behind,

and the leader hailed me, with the inquiry whether I had any news? In all the simplicity of belief, I repeated to him the untruth which the general had told me at Harpoot, that the sultan's army had taken Aleppo. Amused and surprised on his part at such an answer, and I too in a maze, while my companion in alarm was calling to me to leave talking with the man, the cavalier spurred his horse ahead till he caught up with our postilion, who happened to be a Koord, as I now found this man and the whole party to be. He inquired of him who we were. Our man, a bright clever fellow, and whose favor we had gained on the way, gave such shrewd and satisfactory answers, that the chief determined, instead of robbing us, to do us a favor. Accordingly with his aid-de-camp he trotted to the top of the hill by which we were to pass, (I not knowing his meaning and intentions,) and there halted. Soon there passed him a dozen more men, to whom he said a word, and who also passed us, when he slowly returned till he came by my side and addressed me, "My friends! Do not be travelling abroad in these nights. You will incur great risk and probably suffer. May God preserve you on your way." With more emotion than ordinary, knowing the natural character of these men, I could not help answering, "May God reward you for your kindness and protect and bless you in all your ways!" The truth was, this man was a chief of a tribe of Koords, whom the Turks had forced to go to the camp to make war, and according to their allowable custom, some of their wives had accompanied them. This army, as yet unknown to me, had been totally defeated, and the soldiers, especially the Koordish ones, on their retreat had robbed villages and whomsoever they met on the road. This chief, for reasons that I shall perhaps never understand, chose to protect me from his own men, and it was for that reason that he had gone on before to watch for us till all his band should have passed us, and then he came and offered me cordial wishes for my safety. Ever since that I have been ready to do more than justice to the Koords in the opinions I have formed of them, for the sake of the worthy kind action of this man.

In much anxiety we wound our way along in the darkness, just under the top ridge of the mountain, stumbling over the numerous unseen rocks in our crooked path, till we entered the rocky town of Argunni. The governor to whom I immediately presented myself, ordered me to be shown to the house of the se-

lectman of the Armenian farmers of the place, where, having stowed our baggage in a room below, and having fervently thanked God for his protection, we lay down to sleep on the roof under the canopy of heaven. Confirmation and explanation of the strange rumors that we had been hearing for the last day, now poured in upon us and astounded us; and from this day onward we saw accumulating proof that the country was to continue for a long time in a most unsettled condition; and that we should be exposed to increased and intolerable dangers in travelling, for want of a government and an army. In the morning one of my first measures was to send a footman with a letter to Dr. Grant, who, I supposed, must be waiting for my arrival in Diarbekir, telling him of my situation, and of the possibility that, although but twelve hours distant, yet it might be many days before I should be able to meet him. For I not only doubted whether the governor, with his feeble number of police, would be able to furnish me with a guard, but also whether they would be a sufficient protection, if I could get them.

Argunni is a town of five hundred families, three quarters Mussulmans and the rest Armenians. It is situated on the sides of a hill at the foot of two lofty distinct rocky peaks, one of which is crowned with a castle, and the other with a monastery. The streets are precipitous, and every house above is, from its foundations, higher than the house below, and built mainly of stone. The original attractions of the place must have been its security, as the whole country between here and Diarbekir is one of the vast plains of the Tigris, and of Mesopotamia, filled with wandering tribes.

The Monastery—Character of the Monks.

30. We concluded to visit the monastery, and by especial request from our host, not taking the Mussulman guides who offered, because they would only improve the occasion to sponge the poor monks out of some portion of their worldly store. We took therefore the village church door-keeper, although it was only half an hour's walk, but exceedingly steep, and all access impossible, except through the one small low iron door which communicated with the main building. These monks, in choosing such remote and secluded places, under the misguided pretence of devotion, have also, in a country of anarchy and cupidi-

ty, devised well for securing their temporal interests. We were shown by the chief secular monk to a room in one corner devoted to receiving guests, having a most commanding prospect. Here we learned that, according to their traditions, the monastery was originally founded by Thaddeus the apostle, and is under the tutelary care of "the virgin who sits above." It both covers and overtops the pinnacle. It has been for centuries a famous place of pilgrimage. Prayers offered there in behalf of the sick, with votive offerings, are accepted sooner than elsewhere. There were four monks, besides a bishop. The latter had gone to Constantinople to make complaint against the governor, who had for some time commenced forcing the monastery to pay 2,500 piastres a year as their tax, for the privilege of making wine; from which tax previously they had by imperial orders been exempted. We hoped they would not be exempted and would be unsuccessful. Of all men, those devoted to the service of God should not have any peculiar privileges for the manufacture of intoxicating liquor; whereas the fact is, that the sale of the fifteen thousand gallons of wine, and of a large quantity of brandy made by these priests, is one of the main sources of their revenue, for these are the most important and famous vineyards in the whole country around. The monastery has besides a revenue from three villages, and the bishop is taxed by the patriarch of Constantinople, which he pays, not from necessity, but that he may not be turned out of office. They have lately been ordered to pay out of their revenues a certain per cent to their nation at Constantinople, for the support of high schools in the city. They, as well as the people of Diarbekir, have refused, saying they needed all the money they could raise for their own schools, and the Armenians of Constantinople must be rich enough to support the schools which they establish.

One of the most interesting things about this convent was its large library. To our surprise we found that here, away in Mesopotamia, beyond the Euphrates, the monks had collected, with the course of years, about 750 volumes, nearly all in the Armenian language, and many of them printed. In addition to most beautiful manuscript copies of the Bible and works by ancient Armenian authors, there were translations of Pophyry, Philo, Aristotle, and works of many of the fathers of the church, the

whole well arranged in glass cases in the principal saloon. We urged them much to sell us some of the books. We could not doubt their willingness, but they said they had lately received injunctions from the patriarch to forward complete catalogues of the library, as well of all the other property of the monastery. I inferred that the main object of the order was to prevent books being disposed of; but the steward, as one who knew what was their character, said that the bishops in this monastery, as well as in others, had appropriated to themselves the property of the monastery, such as the gold ornaments, and this order was to put a stop to that. Said the same steward, "Our monks come here expecting to lead an easy retired life, engaged in study; but they are soon disappointed, for they have to work in the vineyard and make wine." Indeed, this monastery, as well as so many others where I have been, is a place of more bustle than any hotel. The secular business of the monks, in these degenerate days, occupies a large part of their time, notwithstanding the number of servants and laborers they have on the premises. I endeavored to make some impression on the mind of a devout monk, who seemed well meaning in his wishes to please God; and in our conversation, after he had complained that he did not find that time for devotion which he had expected in retiring from his village to a monastery, I urged upon him, that if he was so desirous of becoming Christ-like, he should let his light shine and go about doing good, instead of secluding himself in a monastery, and hiding his light under a bushel. He groaned aloud, made no answer, but left me.

Two pilgrims who came to visit the convent became so drunk they could not walk. The convent, before I left, became crowded with people who had just fled from the army. All of them had been robbed of their money and clothes on the way, and were clad with all sorts of incongruous garments. They complained bitterly of the Koords, and said that there was no power on the road, but that of the strongest. Yet so little confidence had I in the moral honesty of any of them, that I would not have trusted myself with them on the road.

Robbed at Argunni—Arrival at Diarbekir—Population.

Just as I was going down from the monastery to Argunni I found the two

head-men of a caravan that had arrived from Aleppo, who were going on to Diarbekir and were willing to take me with them. I thought it was too good an opportunity to lose, as another caravan might not come on for weeks. I therefore agreed with them that they should come for me at two o'clock Tuesday morning, and conduct me to their encampment, an hour's distance from the city. But I was yet to be robbed before I could leave my house, and that too by the governor of the town. After I came down from the monastery, I went to the governor, a man who had been disagreeable to me, and of whom I had been suspicious from my arrival, and told him that I had concluded not to trouble him to furnish me with post-horses, but that I would go with the caravan, and wished he would furnish me with some men to be my guards to Diarbekir. The subtle hypocrite hung down his head, and said, as if he wanted to take time to reflect, and would not fail in religious duties, however much he might fail in moral duties, "I must first perform my prayers and then I will talk with you." So he called for water and washed his hands and feet, and prostrated himself in prayer. Afterwards he gave me his word, that, although he could not give me men to accompany me all the way to Diarbekir, yet that he would that night, at midnight, send me three guards to go with me to the caravan, and to escort me three hours to the boundary of his district. Having been an oppressor of the people, especially of the inhabitants of the Koordish villages, the poor man was in great alarm for himself; and at the least alarm below in the town, he would turn his anxious face to the window. To increase his fears, his brother, who had been an officer in the army, had that day returned, having been robbed on the way of two thousand piastres, and of two talismanic amulets to preserve him from being shot, which his mother had given him, each of which were worth a thousand piastres. Trusting to his promise I lay down, expecting that at midnight both guard and muleteers would come; but none came; and the only thing that disturbed the quietness of the night was about nine o'clock, when the whole town was alarmed by the barking of dogs and the movement of some people in unexpected quarters, and all our neighbors supposed that either the caravan or the town was being attacked by the Koords.

Mr. Homes gives an account of his being robbed of valuable articles to a considerable amount, by the governor, while at Argunni. Owing also to the ill nature of the governor and his endeavors to embarrass and detain him, and to the unfaithfulness of the muleteers which he engaged, Mr. Homes encountered many difficulties and dangers in getting away from the place. At length, however, in connection with a caravan, he started on the night of July 2d and rode a short distance and encamped with the caravan.

July 3. We rose from the earth in the morning and had before us not only a level plain for ten hours to Diarbekir, but in every direction, skirted in the far distance with blue mountains, was this same first plain of the Tigris to be seen. During this whole ride, although there may have been villages and houses in the hollows, yet we saw not one on the main road. Yet we saw continually the tents of Koordish shepherd tribes, drawn up in half circles near to each other. And our fear would have been much greater than it was, had we not overtaken already the two other small caravans, so that we now numbered seventy men. But as so many of them were runaways from the great defeat, there were only ten muskets among them all. Our courage was not great, for one time when three men only, bare-legged and bare-armed, came directly towards us from a Koordish camp, every one among us was endeavoring to trot on ahead and not be the hindmost of the party. This plain—a sample of the “desert” of Mesopotamia—was either covered with wheat and barley just ripe, or with rich crops of wild clover, or was grazed by the herds of the Koords. One or two streams entering the Tigris cross it; and every few miles wells are dug, from which you draw water as you can. Just as I was entering the gates of Diarbekir, not having yet seen a single house outside of its lofty black walls, I met the man whom I had sent with the letter to Dr. Grant, who, after having been robbed of every thing but his letter on the road, was now returning with his answer. Without knowing any of the circumstances, he said there could be no doubt but that it was the governor himself who had caused me to be robbed.

By three o'clock I was most pleasantly located by the side of Dr. Grant, in his house among the Syrians or Jacobites, having been on the road from Erzeroom twenty-one days, (three days were Sabbath, and one we were detained,) and

travelled 130 post-hours, on every post experiencing some token of God's goodness in protecting me, which, as regarded my own interests, I could not help calling a special providence. I have calculated that, including Erzeroom and Diarbekir, there are to be found in the route I took in the district bordering on the Euphrates 19,000 Armenian families, or about 100,000 souls. The Greeks are very few. Nearly all the remainder of the population, at least three quarters, are Mussulmans.

In Diarbekir I did not spend more than a week, although Dr. Grant was there more than a month, making inquiries, and pursuing his studies till I should be ready to join him. The least estimate we could make of the population was about 9,600 families, of whom 7,000 are Mussulmans, 2,000 families Armenians, 300 families of Jacobite Syrians, one hundred families of Armenian and Syrian Catholics, seventy-five families of Chaldean Catholics, twenty families of Greeks, and fifty Jewish families. The Mussulmans of Diarbekir, not only by far the larger part of them understand Koordish, but I was persuaded, notwithstanding that some people told me that there were only 300 houses of Koordish Mussulmans, that more than half of them were of Koordish descent.

JOURNAL OF MR. PERKINS AT OOROOMIAH.

Indications of Piety among the Nestorians—Attempt to suppress Wine-drinking.

December 23d, 1839. William, our little boy, came into my study, where I sat translating with the priests. He has until lately been very sickly and delicate, but is now quite well. “William,” said priest Dunka, “has, by the divine blessing, become very healthy and fair; but Justin,” (our younger son who died a few months ago,) “had he lived, would have been still more fair. Thus the Lord,” continued the priest, “always selects the best for himself. It was so in my family.”

Some time previous to the death of our youngest son, priest Dunka had committed to the grave a very fine little boy, about five years old, to whom he alluded in this last remark. Just about the same time, he was also bereaved of his wife; and in connection with the above remarks, he alluded very tenderly to her, saying, that if ever there was a person who loved and feared God, he believed

that his departed wife was one. Observing that I listened with interest to his remarks, he proceeded to state that, often, on waking in the night, he had found that his wife had risen and retired for prayer; and on asking her why she had risen, she would reply that thoughts of God came over her with such deep solemnity, that she could not sleep, and felt constrained to rise and pray: and when he interrogated her why she had not awaked him, that he might rise and pray with her, she would reply that she often enjoyed prayer most when alone.

With the amount of scriptural knowledge which many of the Nestorians possess, their attachment to the Bible and to the christian religion, and the serious, devotional habits of some of them, I cannot help hoping that there may be here and there a praying Simeon and Anna among this interesting people, even now, "waiting for the consolation of Israel." Such, for instance, may be priest Dunka. He sustained his bereavement of a wife and a child, whom he very tenderly loved, with a resignation that would become a Christian. Nor have we often, during his long residence with us, known any thing amiss in his conduct. And may not his wife, if his account of her be correct, have been also a humble disciple of Christ. Much the same is true of others who come more or less under the influence of our mission; and we know not of how many more, with whom we have no acquaintance.

24. A fine Mohammedan boy applied to us to be instructed in English. His father, a captain in the king's artillery, was killed at the siege of Herat. And in consideration of this, the king bestows on this orphan boy a pension of \$500 per annum. It is gratifying that a boy of such promise, and in such circumstances, should come under our instruction. He will doubtless be placed in some sphere of public service near the king, when he shall arrive at manhood, and his influence may then turn to highly advantageous account, in promoting the great cause in which we are engaged.

25. Our Mohammedan meerza attended our christian service, and expressed himself highly pleased with the sermon on the occasion, which was preached from the text, "Glory to God in the highest, and on earth peace, good will toward men." His knowledge of English, though imperfect, is still sufficient to enable him to understand a considerable part of a sermon; and his commendation, in this instance, shows, at least, that he is very liberal for a Mussulman.

This meerza has often attended our religious meetings, kneeling with us in prayer, and in Bible class exercises, reading in turn his verse of Scripture. He is a very amiable, artless, and rather serious young man; and the religious truth which he is treasuring up in his mind, may, we hope, with the divine blessing, become to him the means of salvation.

26. As I was returning from the bazaar, my attention was arrested by a crowd of men with an individual in custody, moving towards the palace of the governor. On inquiring after the crime of the person in custody, I was told that he had been seen drinking wine: and on farther inquiry, I learned that the governor has recently issued a special order for the arrest of all persons who shall be detected in wine-drinking. Here, thought I, is temperance with a witness. The worthy governor, moreover, places the crime of wine-drinking wholly on religious grounds, the Mohammedan prophet having forbidden it. With all his excellency's precaution, however, he cannot stay the rolling tide. Probably nine tenths of the Mohammedans in this city use wine more or less freely; and many of them indulge in it to brutal intoxication. This ineffectual attempt of the governor to arrest the practice on religious grounds, is but one of the innumerable indications which we have, that Islamism is rapidly on the wane. Would indeed that we saw none but more worthy indications of this, than we are often compelled to witness, as the increasing prevalence of wine-drinking and the introduction of other European vices. There is, however, a palliating consideration. He who, by a heaven-born economy, brings good out of evil, can, and we believe he will, make the wicked indulgence of appetite and passion among the Mohammedans, a powerful means of overthrowing their yet more corrupt and wicked religious system.

Deacon Badel—New Governor—Missionary Prospects in Afghanistan and Persia.

29. The last Sabbath in the year. Our religious services, both in English and Nestorian, have been unusually solemn. Deacon Badel, who belongs in this city, has recently come into the employ of our mission, as teacher of our female boarding-school. He is a young man of much talent and ability; has great influence among the Nestorians of the city, but has, until lately, stood aloof

from the influence of our mission, not being willing to come to the light, lest his deeds should be reprov'd; particularly as he was addicted to the excessive use of strong drink. It was gratifying, therefore, to receive an application from this deacon to enter the employment and come under the influence of our mission. To-day, after our religious exercise in the native language, he remarked, in relation to his own case, that it was an unspeakable mercy to his soul, that he ever entered our gate. "I was," said he "but just saved; for I was rapidly rushing on the way to hell." We trust and hope that his coming under our influence may prove the means, both of his own salvation, and through him of the salvation of many others.

30. Mr. Abbott, an English merchant resident at Tabreez, arrived. Mercantile business brought him to Sagboolak, about half way to this place, and his interest in us induced him to visit Ooroomiah. He is a gentleman from whom we have experienced much kindness since we came to Persia, and it affords us sincere pleasure to receive a visit from him, especially in our remote situation, where we seldom see a European.

January 3. 1840. Information reached us that our kind friend, prince Malek Kasem Meerza, has been appointed governor of Ooroomiah. This appointment is very interesting and gratifying to us, as we may hope that he will afford us every encouragement and assistance in our work, which we could reasonably desire. In addition to his general interest in the civilization and improvement of his countrymen, he has of late been appointed by the king the official head of the schools in this part of Persia. It is better to trust in the Lord than to put confidence in princes. We should not, however, be slow to recognize the good hand of the Lord, when he so evidently inclines the hearts of princes to favor the interests of Zion. We have increasing reason for apprehension from papal influence in Persia. A pompous French embassy is now entering this country with an Italian Jesuit in its train; and, like all loyal subjects of the pope, we have little reason to doubt that every member of that embassy will be likely to exert himself to the utmost here to extend the power and the influence of the "man of sin." Our help, however, is in the Lord, and in him would we trust.

4. The English are rapidly extending their conquests in Afghanistan. This opens an interesting prospect to the

churches. There will be no more difficulty in sending missionaries to these wild remote regions, enjoying efficient English protection, than in sending them to India. And the tide of European light, which will speedily and rapidly roll up the Indus, by means of steam navigation, as English influence prepares the way, will do much to civilize the inhabitants of Central Asia and facilitate the progress of the gospel. How interesting to watch the hand of Providence in the political changes in these eastern countries. A temporary rupture was permitted to take place between Persia and England, which has done harm to nobody, but has led to the conquest of the vast territory of Afghanistan by an English army, and doubtless will result in the great increase of English influence in Persia itself and all these eastern countries. Thus is the Lord shaking down the power of the false prophet, and preparing the way for him whose right it is to reign, in these and all other lands.

7. Mr. Abbott left us for Tabreez. Being an intelligent, discriminating gentleman, and familiar with these eastern countries, his opinion on many points pertaining to our work is valuable. In conversation in relation to Persia, he expressed to me the opinion, that this country would ere long fall into the hands of some christian power, and that no sooner will this be the case, than multitudes of the Persians will profess themselves Christians. "All the Soofies," (philosophical skeptics) said he, "are only waiting for such a change to protect them in abjuring publicly the Mohammedan system. And in this point of view," he continued, "there is great encouragement for missionary efforts, by way of instruction, among the Mussulmans, to prepare the way for the rapid spread of the gospel, whenever such political changes shall take place. His opinions on these subjects, you are aware, accord entirely with our own.

Mohammedan School.

Our Mohammedan school, commencing with one scholar a few days ago, has increased to ten very promising boys and young men. The obstacle which has often been urged against such an undertaking, that the scholars would require to be supported, does not exist in relation to this school, as the scholars, being from wealthy families, are able to support themselves, and have never entertained the thought of our maintaining them.

Regarding Mohammedans as fellow-men, possessing immortal spirits, like ourselves, bound with us to a common judgment and an unending eternity,—and regarding Persia as a part of the “great field” which “is the world” and as destined, in common with all other countries, one day to become Immanuel’s land, and contemplating the commanding influence which it has ever exerted and will continue to exert, on other portions of Asia, we surely cannot view this Musulman school as among the least interesting or important of our missionary operations.

Priest Dunka in Affliction—Bereavements in the Mission Families.

22. Called on priest Dunka, whose brother, a boy of fifteen, a member of our seminary, is sick and apparently near his end. The family were weeping by the bed-side, and the priest, while wiping the tears from his own eyes, said to them, “Do not weep, but give glory to God.” He appeared calm, and though melted with grief, was still resigned. How is Elias? I inquired. “Elias has done with this world,” said the priest. Does he know that he is dying? I inquired. “Yes,” answered the priest, “he has just been praying and committing his soul to the Lord.” Elias recognised me. I asked him whether he had hope in Christ; and he answered me in a broken, faltering manner, “By the strength of God I hope in Christ.” The priest proceeded to state that he had conversed much with him, and that Elias had said that he had no worthiness of his own to recommend him, but trusted simply in Christ; and confiding in him he was not afraid to die. He was too far gone to allow him to converse much when I saw him; and I could only lift my heart in prayer to God, that he would prepare him to pass through the dark valley. The priest’s appearance was deeply interesting. He solemnly warned his family and others who were present, “to be also ready” and heed the voice of God in the scene before them. There was, in this instance, none of the noisy, frantic grief, which is often witnessed at the dying bed in these countries. There was deep sorrow, but also solemnity and stillness. I never felt more grateful for the precious hopes and consolations of the gospel, than while standing by that death-bed, and witnessing their soothing, sustaining influence on the afflicted priest.

23. Elias died about twelve o’clock last night. This forenoon we attended his funeral. A large assembly collected in the church-yard, where the funeral service was read. It was simple, but solemn and impressive. One part in particular, where the bishop took his stand upon the grave, after it was filled, and repeated, “Farewell, my brother, until the resurrection,” was affecting beyond description. Priest Dunka appeared deeply afflicted, but, at the same time, calm and resigned, as was the case last evening.

After the funeral, on my making some inquiries relative to the funeral service, priest Abraham proposed that we should translate it into the spoken language of the people, that the people may be benefitted by hearing it. The suggestion is a good one.

25. Priest Dunka called on us for the first time since the death of his brother. I expressed to him my deep sympathy. “Dont feel afflicted,” said the priest, “the Lord has taken Elias to himself; let his will be done; let us praise his holy name.” He proceeded to say that he felt comforted and happy, even in the consolations of the gospel. He quoted several very pertinent passages of Scripture, and his whole appearance was that of an afflicted man, who was at the same time resigned to the will of God and sustained by his grace. I have never felt so much confidence in priest Dunka’s piety, as I have, since observing the manner in which he has sustained this trying affliction.

26. Two of the patriarch’s brothers, one of them his designated successor, the same who visited us three years ago, are now with us. They have intimated a wish to enter the service of our mission. Would our means enable us to employ them, they might render us important aid, and might themselves thus become prepared to be efficient missionaries to their countrymen among the mountains. But our limited means will not, at present, allow us to increase the number of our native helpers.

February 2. Have just preached the funeral sermon of four infant children of our mission, who have all died within the last three weeks, and three of them within the last six days; viz: the twin daughters of the late Mrs. Grant, the son and only child of Mrs. Stocking, and the daughter and only child of Mr. Holladay. Thus, the five little ones, who were all born in our circle within the short period of two months, are now removed

to their eternal state. Our babe, who was one of the five, died about six months ago. The providence is striking, that has removed that little band, so near each other in birth, in so short a period, to their eternal home. There, we trust, they are reunited, and form a far more interesting and happy infant choir, chanting the praises of that Savior who said, Suffer little children to come unto me, for of such is the kingdom of heaven,—than they could ever have become in this vale of tears. Three of these children who have recently died were removed by diseases induced by the measles. The others died of general debility.

7. This morning William Beach, our only child, died. This is the fifth death in our mission within a month. Within that time every parental heart in our circle has been wrung with the anguish of parting with a child, in one case of parting with two, and in the other case of parting with only children. Our homes are now left unto us desolate. This is the third child with whom we have been called to part by death in Persia. William was almost four years old. Until within the last six or eight months, he had been in very delicate health. Since then he had been perfectly well, and was improving in a very rapid and interesting manner, when he was taken ill of the sickness of which he died.

Our Nestorian priests have just been in to condole with us. One of them, priest Dunka, has recently lost a brother as above mentioned. They deeply feel for us in our bereavement, and it is truly soothing to our feelings to witness their deep sympathy, and yet more, to listen to the healing solaces of the Holy Scriptures, tenderly and pertinently administered to us by Nestorian Christians. I happened to be sitting with a Bible in my hands, when the priests came in. "From that book draw consolation," said priest Dunka; and then proceeded to quote from it several precious promises, in his own language. May these solemn promises, which thus call forth their sympathy, be sanctified to them and their dear people.

Soon after the priests left my room, one of the Nestorian bishops came in to condole with us. Among other things he remarked, "True, it was your only son and child; but that too was God's only Son, with whom the Father parted, that he might come into this world and die for us." The Nestorians are often very graphic and impressive in their use of figures, particularly on religious subjects. What more, for instance, could

be said to silence the repinings of a bereaved parent, than is conveyed in this remark of the bishop?

15. Mar Gabriel visited us to tender to us his condolence in our bereavement. Deacon Badel, the teacher of our girls' school, accompanied him for the same purpose. This deacon has himself just lost an infant son; and with him we very naturally reciprocated sympathy. Nothing, save the Holy Spirit, lays open the heart to religious influence, like affliction. Deacon Badel appears very serious and tender in his feelings. His wife, he says, does nothing but weep. I told him to read to her the gospel, particularly those portions that give account of the Savior's interest in little children. "I do read to her," said he, "but she still weeps." Among other things, in the course of our conversation, I reminded him of the declaration of Christ, that where our treasures are there will our hearts be also; and suggested that the Lord is perhaps taking our treasures (our little children) to himself, that he may draw our hearts after them. "What an interesting precious thought," exclaimed the deacon; "I will repeat that in our church to our people, that the afflicted among them may be comforted in their bereavements, and benefitted by them."

Mortality among Nestorian Children— Nestorian Burial Service.

A much larger proportion of children die in infancy, among the Nestorians and the Persians, in a given population, than in a like population in America. Many more children are born, but far fewer survive to adult years, here than there. This deacon, for instance, who is not more than thirty years old, has been the father of nine children, only three of whom survive; and priest Abraham, who is about the same age, has been the father of seven children, but two of whom are now alive. And these are by no means rare instances (perhaps hardly unusual) of the mortality of children among Nestorians. The cause of such mortality it would be difficult to determine. It may result, in part, from the sickness of the children consequent on the very early marriages which are common among this people. Want of cleanliness and proper nursing may contribute to produce the same effect, though Nestorian parents are very fond of their children and cannot properly be charged with any wanton neglect of them. We might also attribute much of their mortality to the want of judicious medical

practice; but our own children have just been swept away in like manner, with a physician among us. The principal cause, I am inclined to think, exists in this climate.

This evening I had a long and serious conversation with priests Abraham and John, on the importance of habitual preparation for death, in view of the solemn dispensations of Providence by which we had been so often and loudly admonished, as well as by the warnings of the word of God, which we always have in our hands. Both appeared deeply solemn. John said he often felt afraid to go to sleep at night, lest he should awake in eternity, and in the world of despair. The priest expressed the hope that he is pardoned through the merits of Christ and washed in his blood; though he added that, in view of his remaining depravity and sins, he hoped with distrust and trembling; but that it was his unceasing prayer that God would prepare him to live to his glory and die in peace. The external conduct of this priest is entirely correct, his character extremely amiable, his deportment habitually serious, and his conscience apparently very tender. His solicitude and efforts for the improvement and salvation of his family and people are also very interesting. He has recently introduced family worship in his own household, probably a solitary instance of the kind among the Nestorians; and he is indefatigable, though discreet, in his efforts to instruct and reform his people.

19. The wife of priest Dunka died last evening. This was his second wife, to whom he had been married but a few months. I have just visited the poor priest. The Lord has laid his hand of late repeatedly and very heavily upon him. This woman was very superior for a Nestorian, and the priest was very devotedly attached to her. The poignancy of his grief is sharpened from the fact that he had taken his wife from her father's house, near his own home, about seventy miles back among the mountains, and brought her to this land of strangers, where she has thus quickly died. The priest resides at Ooroomiah, to engage in translation and other services, as an assistant of our mission. His heart seemed almost broken, this morning, when I visited him. He, however, repeated in a faltering voice, the words of Job, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." About nine o'clock, this morning, we attended the funeral of priest Dunka's wife. The Nestorian interments are characterized

by much decorum. Their coffins are plain boxes, diminishing gradually in width from the head to the foot. At the bottom of the grave an inclosure, just large and deep enough to admit the coffin, is walled around with stone. The coffin is placed within this inclosure, flat stones are laid over it, and the crevices between them are plastered with mortar, and then the grave is filled with earth. Every grave is thus in fact a small tomb. The corpse is let down into the grave by means of two or three sashes which individuals take from their bodies on the spot.

The religious services at the grave, on the occasion of interment, are interesting and not tediously long. To-day the sexton and others were preparing the grave, (it was not quite ready when the corpse arrived at the spot.) Priest Dunka translated from the book containing their funeral services, (*Oneeda*,) a few pages into the vulgar language. The matter was in general excellent, and the language and figures were vivid and often very striking. Among other figures were the following; (I give but a meagre skeleton of those I mention,) "Death is a cup of which all must taste. The Savior said, If it be possible, let this cup pass from me; yet thy will be done. He tasted it, and took from it the poignancy of its bitterness. We must all taste it. And let us too say, when this bitter cup is presented to us in the removal of dear friends, Thy will, O Lord, be done. Adam where is he? He tasted this cup. Abel the righteous, where is he? He tasted this cup." Thus the enumeration proceeded through the catalogue of patriarchs, prophets, and worthies, in the same simple and primitive style in which Peter enumerated them on the day of pentecost, Stephen in his vindication, and Paul in adducing instances of eminent faith, in his epistle to the Hebrews. They had all tasted this cup. So had proud and mighty kings and nobles. "Where are they?" It was repeatedly interrogated; and the reply as often, "This grave furnishes the answer."

Death was also styled a bridge, over which all must pass, the figure being expanded in the same manner as the above. I was particularly interested to hear it insisted, in this connection, that we must repent and receive Christ as our Savior, before crossing this bridge, there being no repentance that will avail us beyond it; and delay to repent being perilous in the extreme, as life is uncertain.

Finally, "The earth, at the resurrection, (for the dead will rise,) when Christ

shall come in his chariot to judgment, then the earth, the common mother of all flesh, from whose womb all spring, and to whose womb all must return, will present all her offspring, the graves opening upon her ample bosom to the Redeemer and Judge, who will select from among them the righteous and take them with him to his kingdom, and send the wicked to their own place, in the world of perdition."

The above figures were interspersed with many practical and pertinent remarks and exhortations; and I felt constrained to bless God that so much precious truth was presented to so many minds, in those solemn circumstances. And the suggestion of priest Abraham, that we translate their funeral services into the modern language, struck me more than ever as important. Seldom do the people hear these services, or any part of them, in any but an unknown tongue.

Priest Dunka was calm at the grave but evidently quite bowed down. I told him that it seemed that the Lord desired to have his whole heart, and is therefore taking from him his dearest earthly treasures, to draw his undivided affections up to himself, that the Lord is chastising him, that he may partake of his holiness. "It is so," said the priest, "and the spirit indeed is willing, but the flesh is weak." May the Lord sanctify this heavy bereavement to him and make it a means of preparing him to be an eminent instrument in proclaiming the truth in the love of it and advancing the salvation of his perishing fellow-men.

Conversation on Prayer—The Stork—Further Notices of Priests Abraham and Dunka.

20. Some days ago, in conversation with priest Abraham, I suggested to him the query whether he and the other Nestorian ecclesiastics ought not to accustom themselves to extemporary prayers, as well as to their church forms. To this the priest readily assented, but said that their people are so tied down to their forms, that it would be very difficult for them to offer an extemporary prayer, even if they should desire to do so. In the same connection, I alluded to the special importance of the school teachers being able to vary the forms of their morning and evening devotions, they now being accustomed to use only the two forms of prayer, which I prepared for them, four years ago, when we first

opened our seminary. Priest Abraham, feeling the force of this consideration, immediately composed another form of prayer for our schools and Sabbath schools, to aid the teachers in giving variety to their devotions. The priest did this without any suggestion from me that he should do it, and indeed without my knowledge. As this prayer may give you some idea of his religious feelings, I send you the following literal copy;—viz:

"O Lord God, our Father who art in heaven, listen to our voice and accept our prayers and our supplications, and let our petitions come up before thee. Let thy mercy be upon us, for we are sinners and guilty before thee; but do thou forgive to us our sins and pass by our iniquities; for, for us thou didst come to this world and endure crucifixion, and pain, and anguish, and railing, and mocking, and spitting in the face, and death, that thou mightest deliver us from the blindness of sin. O Christ, thou lover of the penitent, have mercy on us. O thou good physician, heal our wounds and wipe away the filth of our sins; for thou knowest the misery of our nature, that if thy mercy help us not, we are lost forever. But come thou to our help. Deliver us from the wicked deceiver; for, by day and by night, at all times, every hour, he casts his nets, his snares, and his traps, that he may take us in them. But save thou us from his hands. Have compassion, have mercy on us.

"O Lord Jesus Christ, do thou send peace into the midst of our bishops,* priests, deacons, and scholars, and our young men and little children, that they may be united in love and friendship and the harmony of peace; for we are all brethren in Christ; that there may not be wrong, deceit, quarrelling, and division in the midst of us; but that thy pleasure may be with us. O thou Creator of the heights and the depths, have thou mercy upon us. Send thou the Holy Spirit to dwell in our hearts, that he may purify and remove from within us all the stains of our iniquities, and may teach us the words of life; that we may read and learn the instructions of Christ, and find salvation to our souls unto eternal life.

"O Lord, bless this assembly, small and great, that the knowledge of thy word way increase within us; and bless

* Two of the bishops living with us have of late seemed inclined to fall into childish quarrels, in relation to the division of their dioceses. The priest doubtless had their case in mind in this petition.

the people among whom we dwell. O Lord, help those who preach thy word, that they may be blessed and abound in thy love and thy favor to the end. And together we would ascribe glory to the Father, to the Son, and to the Holy Ghost forever and ever. Amen."

May multitudes of this people soon have hearts thus to pray.

24. The stork that has its nest on a sycamore tree directly above my study window, returned from his annual pilgrimage. The Mohammedans pay great deference to the stork, and treat it with special care and kindness; and on account of its regular periodical migrations, they dignify it with the name of *hadjee*, or pilgrim. The return of the stork is a welcome event to all, as it is the unerring announcement of the return of spring. The Mohammedans have a common belief and saying, that this sagacious bird will not frequent the premises of infidels (Christians,) as they are unworthy of its confidence; that it will honor only a faithful Mussulman with the favor of its society. The noble fowl, perched above my study window, and conspicuous to all sections of the city, must therefore impress these superstitious people with the idea of uncommon sanctity in us, for Christians, as indicated by the partiality of this stork for our premises. An instructive religious lesson is always suggested by the return of this fowl. Says Jeremiah, "Yea the stork in the heavens knoweth her appointed times, but my people know not the judgment of the Lord." If the fowls of heaven are thus prompt in obeying the instincts which God has implanted in them, how stupid and ungrateful are his people, with the light of his word poured upon their path-way, to neglect his requirements and wander from his fold.

March 2. Had a long and serious conversation, as I often do, with the priests Abraham and Dunka. They are in an exceedingly interesting state, and I cannot help hoping that they are really Christians. They appear most deeply sensible of the spiritual degradation of their people and heartily mourn over it. "There is little, if any, of the love of God among our people," said priest Dupka to-day, "and all their prayers and their fasts are in vain." "Love," (charity) he continued, "is the chief thing; and without this all external observances are nothing." True, I replied, and does not this want of the love to God among your people, which you mention, distress you? "Yes," said the priests, "we weep over it

as well as over our own sins; but what can we do?" You can pray, I replied. "True," replied priest Dunka, "there is hope, as Isaiah has declared, 'Behold the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you;' this is just the case with us and our people."

Such is the state of religious feeling in these priests and some other Nestorian ecclesiastics who come under our influence; and their efforts to instruct their people in the word of God, and warn them of the danger of their condition, in a good degree correspond with such feelings. What encouragement do these things present to Christians to pray for the descent of the Holy Spirit upon this fallen church. Indeed, we have cheering evidence of the presence of the Holy Spirit operating on some minds, as in the cases above-named. But how much do we need a general refreshing from the presence of the Lord, to give efficacy to our labors, and life to the perishing multitudes around us, who, while they have a name to live, are "dead."

Ignorance of the Mountain Priests—Sufferings from the Koords.

3. Received a visit from Mar Sleeva, the bishop of Gavvar, a district in the mountains. He is a sprightly, fine looking man; but though a bishop, he is unable to read, save that he can chant his prayers in the ancient Syriac, without knowing their meaning. I expressed my regret to priest Dunka that any of their bishops should be found in such a predicament. "We have worse bishops than Mar Sleeva among the mountains," said the priest; meaning that there are those who are still more ignorant. He, however, united with me in deep regret that such ignorance should exist among their clergy, and stated that he had often urged Mar Sleeva to apply himself and still learn to read, and had done the same again last evening; but that the good bishop had always a score of pious excuses for not doing so, as that his care and watchfulness over his flock, who are often scattered and overcome by the Koords, did not allow him the necessary time, etc. "Indolence, however," said the priest, "is his greatest obstacle to learning to read."

From our conversation in relation to Mar Sleeva, priest Dunka took occasion

to notice the general difficulty of securing an opportunity to learn to read, in the precarious condition of the people who live among the Koords of the mountains, which he said was much greater than exists among the people of this province. And to illustrate the subject he gave me the history of his own case. His father was not a reader, but his uncle, a priest, could read and had taught him his letters when a very small boy. His father was not pleased with his attempting to learn, and told him that he must become a shepherd; that they must all work to lay up something against an evil day, in order that when suddenly taken captive by the Koords, they might have the means ready to purchase their ransom. With such feelings his father was always offended, if he saw him have his psalter in his hands, and would take it roughly from him, and give his head a box, and tell him to go and look after the flock. In his ardent desire to learn, however, he could not abandon the undertaking; and he conceived the idea of studying by himself as he watched the sheep among the wild Koordish mountains; and accordingly he used to take his psalter, secretly under his garment, day after day, and when fairly out of the view of any one, studied it while keeping the flock, until he had committed the whole of the psalms to memory and learned to spell all the words. With such a foundation, he continued to improve all his opportunities to learn, until he became educated and was ordained as a priest.

This case, though he seemed not to regard it as extraordinary, is certainly very interesting. Under all but insurmountable obstacles, though a poor shepherd-boy in the wild mountains of Koordistan, trembling under his father's displeasure, as well as under constant apprehension from surrounding savages, he had still enterprise sufficient to carry him forward, until he is considered, and in fact is, one of the best educated and most worthy ecclesiastics among the Nestorians. Is he not entitled to a place among the record of "self taught men?" I hope and trust that the Lord has a great work for priest Dunka to do, in enlightening and reforming his degraded people. We have much reason to recognize the good hand of Providence in leading him, unsought, into our employment and under our influence; and the same is true in relation to the other promising and influential ecclesiastics who have long resided with us. We

never searched for them. Providence cast them upon our hands.

This evening Mar Sleevea and priest Dunka took tea with us. After tea, the priest read to the bishop one of his favorite chapters in Isaiah, the 50th chapter. "Behold the Lord's hand is not shortened," etc., and endeavored to impress him with its appropriate application to their people; but the ignorant bishop seemed slow to catch the flame that glowed in the bosom of the priest. Mar Sleevea was much more interested in giving us an account of a young man in the mountains, who, some years ago, wandered away to India, and has just returned, and is entertaining his people with marvellous narrations, such as the existence of pagans in India, their heathen rites, the power of the English in that country, their abolition of the burning of widows, the existence of Jacobite Christians and Catholics there, their mutual quarrels, etc. etc. Our priests and boys are particularly interested to find that the accounts of this adventurer, as presented by Mar Sleevea, accord so perfectly with what they have learned in their geography.

Mar Sleevea states that there are now but few Nestorians in Gavvar, which is reckoned the finest and most fertile district among the Koordish mountains. The Nestorians were formerly numerous in that district, but they have been so often plundered and overrun by the Koords, who seem to be increasing in number and in power, that only a small remnant of the Christians is now left. The Koords treat the Nestorians who live among them in the mountains much as they do their bees—leave them quiet until the hive is worth "taking up," and then rob it. The village of priest Dunka was plundered but a few weeks ago. His large household were stripped of every thing valuable, and his aged uncle, the venerable priest who taught him his letters when a little boy, as stated above, received several wounds from a sword in the encounter. Priest Dunka often refers to such calamities which his family have repeatedly suffered, and says he takes great comfort in contemplating them in the light of the language of Paul. "For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance." Here truly is the true source of solace under earthly losses. And would that more of the suffering Nestorians might be able to draw from it consolation.

Creed of the Nestorians—Translation of their Liturgy.

7. The more I become acquainted with the Nestorian church, the more deeply I am impressed with the idea that it is spiritual death, rather than error in theological belief, which is their calamity. Many human and childish traditions, both written and oral, are indeed prevalent among them; and some of these doctrines of men they have introduced into their forms of worship. In general, however, their liturgy is composed of unexceptionable and excellent matter. The charge of heresy on the subject of Christ's character has been so violently thrown upon them, ever since the days of Nestorius, by the Catholics and other sects of oriental Christians, that suspicion in relation to their orthodoxy on that momentous subject may naturally be felt also in protestant Christendom. I am satisfied, however, that the Nestorians are sound in the faith on this point. I was reminded particularly on this subject, this morning, in glancing at their religious creed, which they always repeat at the close of their worship. It is what they recognize as the Nicene creed, and accords very nearly with that venerable document as it has been handed down to us. As the churches in America may be interested to know just the form and matter of this creed of the Nestorians, I send you below a literal translation of it, as it occurs in their liturgy in the ancient Syriac, and is always repeated by them at the close of their religious exercises, which is at least twice every day. I send the translation of it with the caption prefixed, in the precise form in which it occurs in the Nestorian liturgy; viz.

The Creed which was composed by three hundred and eighteen Holy Fathers, who were assembled at Nice, a city of Bythnia, in the time of king Constantine, the pious. The occasion of their assembling was on account of Arius, the infidel accursed."

"We believe in one God, the Father almighty, creator of all things which are visible and invisible.

"And in one Lord Jesus Christ, the Son of God, the only begotten, the first born of every creature, who was begotten of his Father before all worlds, and was not created; the true God of the true God; of the same substance with his Father, by whose hands the worlds were made and all things were created; who for us men, and for our salvation, descended from heaven, and was incarnate

by the Holy Ghost, and became man, and was conceived and born of the virgin Mary, and suffered and was crucified, in the days of Pontius Pilate, and died and was buried and rose on the third day, according to the Scriptures, and ascended into heaven and sitteth on the right hand of his Father, and is again to come to judge the living and the dead.

"And we believe in one Holy Spirit, the Spirit of truth, who proceeded from the Father, the Spirit that giveth life.

"And in one holy, apostolic, catholic (i. e. universal) church.

"We acknowledge one baptism for the remission of sins; and the resurrection of the body; and the life everlasting."

This creed being regarded by them as a summary of their religious belief, and being so often repeated by the Nestorians, cannot fail, of course, to exert a strong influence on their religious views and feelings; and its correctness is a strong indication that, as above suggested, it is the quickening Spirit, and not innovations of doctrine or of forms, that is needed in this fallen church, for its renovation and salvation.

10. Received an urgent request from the priests and principal men of Geog Tapa, that we should translate or cause to be translated, the Nestorian liturgy, (which is now in the ancient Syriac, a dead language,) into their vernacular tongue. I recommended to the applicants to confer with their bishop on the subject. This request is particularly interesting, as it indicates a strong hankering, in both ecclesiastics and people, for religious knowledge and light. Priests Dunka and Abraham, in presenting the application, to enforce it quoted the language of Paul to the Corinthians, "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words with an unknown tongue," etc.

JOURNAL OF MR. HOLLADAY AT OORQOMIAH.

Sabbath School—Study of the Scriptures—Traditions—Medtrabai.

December 22, 1839. Our Sabbath school to-day was very full. Besides the scholars of the seminary and of the female boarding-school, it is not uncommon for a few natives from the Nestorian quarter of the city to come in on the Sabbath. These, with a few other na-

tives who are in the employment of the mission, occupy all the seats in the school-room, and some generally sit on the floor in the native style. Among the teachers to-day were three bishops, two priests, and several deacons: there were also both priests and deacons among the scholars. In superintending the exercises of the Sabbath school, it is my custom to go from class to class and to observe the manner in which each teacher performs his duty; and I have generally the satisfaction of hearing repeated on the Sabbath the same views and explanations of Scripture which I had presented to the teachers in the preparatory exercise on Saturday. Before the close of the exercises I ask questions and make remarks upon the whole lesson.

28. Priest Dunka showed me a paper on which he had written fifteen or twenty words in the ancient Syriac language, the exact meaning of which it was difficult to decide on, and he wished me, with the help of my lexicon, to assist him. He is reading the account of the building of the temple, and the construction of the temple furniture, and he is very desirous to know the exact signification of every word. Although this information may not be very important to him, I am pleased to find that he and others of our bishops and priests are beginning to study the Scriptures so carefully, and are forming habits of accurate investigation. They are still, however, prone to attach importance to trifles, and to pry into things which are not revealed. This is owing to the superstitious reverence with which they regard the writings of their "*malpanas*" or religious teachers, who have professed to give much information on such subjects. They have, for instance, a book which they call the Revelations of Paul, in which all those "unspeakable words," which, according to Paul, it was not "lawful for man to utter," are published to the world. Not long since, I inquired of mar Elias, in the presence of priest Dunka, what he thought of the character of Solomon, and how it was that an inspired man could act as Solomon did. The bishop frankly confessed his ignorance; upon which the priest spoke, and said that it was written in one of their works that when the soul of Solomon was carried to the entrance of hell, David stood in the way and remonstrated, saying, "Have I not influence enough with God to save my son from being cast into hell?" and when David further declared that if Solomon was cast into hell, he also would go in, Solomon was released and permitted to

go to paradise. Feeling shocked at this profane tradition, I endeavored to make the priest sensible of its absurdity, and asked him if this story did not in reality make David a savior, which would be inconsistent with the express declaration of Scripture that Jesus Christ is the only Savior. This he candidly admitted, and seemed a little ashamed of the story, which he said he had never seen, but had heard it repeated by others who had read it. After a moment, he added, "But have not good men power with God in prayer?" This I admitted, with the qualification that it is not by asking in their own name, or on the ground of their own merit. "Yes," said he, "we must ask in the name of our Lord Jesus Christ."

30. In conversation with our meerza about the different races of men, and the different languages which are found in Persia, I learned from him that the Mettrabai, a race which I had supposed to be gypsies, are said to be of Indian origin. He said that some Persian authors declare that they were brought into this country by Zengis Khan. They are professional musicians, have no houses, and make use of small tents. They wander from village to village, and receive a few small coins for their music and for a sort of indecent pantomimic exhibition with which their music is often accompanied. They have a language of their own, but they use generally that of the country in which they live. Our Nestorians believe that they are descended from the Moabites, and call them Moawai. Calmet believed that Nebuchadnezzar carried the Moabites into captivity beyond the Euphrates. Jeremiah, in denouncing the judgments of the Lord against Moab, said, "I will send unto him wanderers, who shall cause him to wander." There are about two hundred families of the Mettrabai in this province.

Intercourse with Priest Dunka.

January 5, 1840. Sabbath. The flat roof of our school-house was so penetrated by rain, followed by a melting snow, that I found it impracticable to have a meeting of the Sabbath school there; and I accordingly sent for the teachers and scholars to come into my own house. After the lesson for the day was read, instead of examining the school and making remarks myself, I called on priest Dunka to do so. He complied without hesitation or embarrassment. His questions were judicious, and his remarks, which were serious and impressive, were

listened to with interest and attention by almost the whole school. After the scholars were dismissed, the priest asked my opinion of the meaning of one or two passages in the epistle to the Hebrews, and finally called my attention to the words "They took *joyfully* the spoiling of their goods," etc. "One day," said he, "I was reading this verse, and when I recollected how the Koords had plundered my house and carried off my goods, I rejoiced, because I thought that my treasure was laid up in heaven." This priest's house and property are situated in a district in which the Koordish power is prevalent; and it was only last year that his house, which he had left to the care of his uncle and brothers, was robbed by the Koords.

9. I had some conversation with my class on the subject of justification. In confirmation and illustration of the truth, that no man could be justified by the deeds of the law, not even Moses, through whom the law was given, I looked out several passages with the help of Cruden's Concordance, to show that Moses himself, like all other men, had sinned. On this occasion, as at other times, the priests expressed great admiration at so wonderful and useful a work as that of Cruden: and one of the priests remarked that if he had such a book in his own language, no man should have it for one hundred tomans (\$250.) "With such a work as this in our hands," said he, "no one would be able to stand before us." He meant that it would give him a great advantage in a controversy with papists and all whose practices are unscriptural.

18. I visited a younger brother of priest Dunka, who, after a few weeks spent in our seminary, was seized with the measles, and having but imperfectly recovered from this disease, sunk into a low fever. When I reached the priest's house, in which his brother lay sick, the priest was absent, having gone to the Nestorian church at the hour of evening prayer. The sick young man was lying speechless, attended by the priest's wife and several of the neighbors. Soon after I entered, the priest returned. His countenance and manner were expressive of intense feeling; and as he leaned over the unconscious body of his brother, and with tears and an affectionate but tremulous voice, called him by name and endeavored to rouse him, the most indifferent spectator must have been melted into a feeling of sympathy. Finding that his brother was in a state of insensi-

bility,* the priest took his seat by me and exclaimed, "The will of God be done;" and again, addressing himself to me, "It is all in the hands of God, sir, death and life are in the hands of God; the will of God be done."

I have of late been much encouraged by the appearance of this priest. I once thought that he had much of the pharisee about him; but the evidence of christian faith and humility which he has given, on more occasions than one, forbid me to rank him with hypocrites and heartless formalists. It is true that on some points his views of truth do not seem to be clear; and that he still frequently repeats what we would call "old wives' fables;" but neither reason nor the word of God requires me to believe that this is necessarily incompatible with a renewed state, and "faith unfeigned," though weak, in Jesus Christ.

February 2. This morning, a little after four o'clock, our only child, a little more than nineteen months old, expired, after an illness of two weeks. Of five children who were born within the space of two months in the summer of 1838, not one is left. The circumstances of their illness and death were the more distressing, as they were nearly all sick at the same time; and the three last died in less than a week; Judith Grant on Monday evening, Charles Stocking on Friday evening, and our little daughter on Sunday morning.

The sudden and almost simultaneous removal of these little ones, whose smiling countenances and cheerful voices so often filled our hearts with hope and gladness, and imparted an air of cheerfulness to our dwellings, cannot but be deeply felt. But we rejoice in the hope of their salvation. He who gave them has recalled them: and though they no more revisit the dwellings of their earthly parents they have, as we trust, entered the abode of their Heavenly Father, in which "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain;" and where, after a little while, we hope to join them, and to sing with them the new song which they have learned.

At the hour for family worship, priest Dunka came in as usual. After expressing his sympathy in such terms as are more commonly used among his own people, and quoting to me Heb. 12: 6, he added, "I am unable to use your lan-

* The poor young man afterwards revived and conversed a little about the state of his soul.

guage with sufficient ease, and I wish you, sir, to say to Mrs. Holladay for me, that as our Lord, when he was in this world, took little children in his arms and blessed them, saying, 'Of such is the kingdom of heaven,' it is evident that he cares for them; and therefore we need not grieve when he takes them to himself. And again our Lord said, when speaking of little children in another place, "Their angels do always behold the face of my Father which is in heaven." You, sir," said the priest, "must comfort your lady. But why need I say any thing? She is a reader herself, and she knows these things." All this was said in a serious and affectionate manner that well became the occasion.

Intercourse with Mar Elias.

8. Mar Elias, who had been absent for some days, came to pay us a visit of condolence, saying that he had not heard of our loss until that morning. Seeing that we were composed in speaking of the child's death, he said, "Your custom is better than ours: you do not weep aloud and make a noise like our people. About twelve or thirteen years ago," said he, "twelve persons died in our family* in one year. As one after another died, the others would say to me, 'What shall we do?' I answered, Glorify God; 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Then I would go away by myself and weep. My brother also died, who was a very righteous man." I inquired into some of the particulars of his brother's death and character, and collected from him the following, which, from the incidental manner in which he related the circumstances, as well as from my general confidence in his veracity, I do not doubt to be true. His brother, who was a much older man than himself, had once been a wine drinker, but was induced by his own reflections to abandon the practice of drinking. The bishop said that after his reformation, he had frequently urged his brother to drink a little, as there would be no sin in that; but the brother uniformly and resolutely refused; and when others were drinking and carousing before him, he would say to them, "Do not sin." When he heard his people utter untruths in their dealings

with each other or with the Mussulmans, he would reprove them, saying, "Ye are liars; you do not speak truth:" and he would even reprove great men as the khans or the governor, "not in a high tone," said the bishop, "but in a low voice, perhaps lower than that in which I speak to you now. He would say to them, 'Why do you oppress? Why do you work wickedness?' If a Syrian, (for we call our people Syrians) was in debt, and had nothing to pay, he would take money out of his pocket (for God had given us money) and give to the man who was in debt several tomans at a time; and if the man offered to give his bond for the money, he would refuse, and say, 'If you are a good man, you will pay me without the writing; and if you are not, I do not wish you to come near me again.' When acquaintances died, he would say to those around him, 'We too must soon die,' to which they would say, 'What do you know? you are not a reader.'"

I asked the bishop how his brother appeared when his own hour arrived; whether he was afraid to die? He answered that he was not; but lay perfectly composed, looking up to heaven, until he died.

On hearing this relation, I felt a hope that there might be yet remaining among this poor people some righteous men, who, although they know not letters, have been taught of God.

15. Deacon Badal, who has been for some time teacher of the girls' school, came in and asked permission to leave the school this evening, as his little son had just died of measles. Mar Yohannan, who was present at the time, exclaimed, "The children are all gone out of Mart Mariam*: they are all dead." Though this was by no means strictly true, it shows how great has been the mortality in the native families. Others have suffered sorely as well as ourselves. The Nestorian whose house is separated from our premises only by the street, lost two children in one week. A poor woman, who finds employment on the mission premises as a washer-woman, lost one; and in one house, in the neighboring village of Charbosh, four children died of the same disease. The Persians, who say that the disease is not generally so fatal, compare its malignancy at this time to that of the plague.

* A Nestorian house often contains four, five, or six families.

*The name of the Nestorian quarter of the city.

Visit to Tabreez—Prevalent Oppression.

It being necessary that Mr. Holladay should visit Tabreez on business, he left Ooroomiah 24th February. Having taken the mountain route, where he was much impeded by the snow, he arrived at sunset on the 25th at the village of Oolah.

I was kindly received by the Nestorian, whose family was the first that I saw on my arrival in this country in the summer of 1837. I found the whole family in the stable, which, during the cold season, they occupy for the sake of the warmth which proceeds from the bodies and breath of their cattle. The part of the stable occupied by the family was a large platform of earth, surrounded on two sides by mangers and by a wall on the other two sides. The breath of the buffaloes and other cattle that were standing at the mangers, rose like steam over the sides of the platform, and the heat must have been nearly equal to that of summer: so that lying down without any other covering than my ordinary dress, I found myself during the whole night a little too warm to be comfortable.

26. Examined our school in the village and was well pleased with the progress of the scholars, a majority of whom translated from the gospels in the ancient language with considerable ease and correctness. The priest, who is the teacher of the school, asked me many questions respecting our religion, to ascertain in what respects it differed from his own; and having heard the principal points of difference, respecting fasts, prayers in a dead language, (which we did not approve,) etc., said, "If that be all, what does it matter? we are all brethren. Fasting and language do not constitute the 'way,' (religion): our faith is one."

28. Arrived at Tabreez, where I spent several days very agreeably with our kind friends, Mr. and Mrs. Merrick and the Rev. Mr. Glen. On the Sabbath, first of March, we celebrated the Lord's supper; and though we were only four in number, we found the ordinance pleasant and profitable. On Monday we met again and observed the monthly concert. On this occasion again our number was no greater than before: but unlike the descendants of God's ancient people, who require a quorum for public worship, we endeavored to mingle our supplications with those of our brethren in every land, who offer prayer to the omnipresent God.

March 5. Having accomplished the object of my journey, I set off for Ooroomiah. The morning was fine, and the air so much like that of spring, that my horse, very unexpectedly to me, lay down with me in the river which flows across the plain of Tabreez. I was then obliged to ride twenty-four miles in my wet clothes. Towards evening the weather became cold again, and I was glad to reach the large village of Deza Khalleel.

On the road to-day, I passed a poor man whose donkey was quietly eating a little straw, while he himself sat by his load on the ground. A Mussulman from Tabreez was riding with us at the time. I turned to inquire what the poor fellow was doing there, and was answered without hesitation by my attendant, that the load having fallen from his donkey, he was unable to lift it up and replace it. What! said I, and would you both pass him without stopping a moment to help him? I then stopped my horse; but the Mussulman, who was behind, feeling ashamed of such conduct, set off before me, saying, "If you please, I will help him," and rode back so hastily that his horse stumbled on the rough track and fell on his knees. To replace the load was but the work of a moment. When the Mussulman returned, I quoted Exodus 23: 5, "If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help him," and made some comments. My companions both very readily agreed that the principal was a good one, and that we must be merciful if we would obtain mercy.

On arriving at Deza Khalleel, and inquiring for the man who had generally entertained me there, I was informed that he had "run away" for fear of being apprehended and fined. We asked what offence he had committed, and were told that he himself had been guilty of no crime, but that his nephew was the guilty person. This nephew had also been punished and fined for his fault; but the injured party not being satisfied, one of the near relatives of his nephew had also been bastinadoed and heavily fined. My host, supposing that he also was likely to suffer, both in person and property, for the same pretence, had made his escape.

Such things often happen in this country. Those who have acquired a little property are liable to lose it without any fault of their own; and if they refuse to comply with the exorbitant demands of their oppressors, the bastinado is the only alternative: and so low is the state of

public feeling, that such occurrences excite no surprise, and but little sensation, except in the minds of the sufferers.

6. Rode nine and a half hours to Alma Serai. The ride was rendered disagreeable by a cold rain which fell for about four hours in the morning. At Alma Serai the only house which is commonly visited as a place of entertainment by travellers is a stable. On this occasion, I found it pre-occupied; and it was with some difficulty that we obtained lodgings in the house of a poor Mussulman in another part of the village. My host proved unusually communicative. He said that he had seen better days, but had now become poor. "I married one woman," said he, "and she became sick and went home to her friends. I then took another wife; but soon after the first wife recovered and returned; so that I am now obliged to keep one of them in this room, and the other in another, and I am become a poor man."

In the night my attendant, who slept in the same room with me, finding his feet cold and wet, ascertained that the rain-water, which was dripping from the flat roof of the house, was beginning to run in a stream towards him. He rose, and with a small stick dug a trench in the floor, through which he conducted the water to a lower part of the room. Another stream had nearly reached me before I discovered it. We rose very early, and finding our prospect within doors so cheerless, we set off again through mingled rain and snow. After a few hours the weather became fair, and we travelled safely to Gavilan.

7. Sabbath. I had some interesting conversation with the two brothers of the patriarch who were at Gavilan on their return from Ooroomiah. They asked me many questions about the churches of our country and their peculiar customs, and expressed considerable surprise at my answers: but said that, though we differed from them in our mode of ordination, and in our opinion of fasts, etc., we were still their brethren. Indeed, with eastern politeness, and perhaps with some degree of sincerity, they said that we were the best kind of Christians with which they were acquainted. They were very desirous to know the comparative strength of the principal European nations; and why it was that they did not unite in a crusade against the Mohammedans. "I have heard," said the elder brother, the expected successor of the patriarch, "that your country is too far

distant; but the kings of England, Russia, and France are christian kings, and why do they permit us, their christian brethren, to be trodden under foot and consumed by these heathen?" I found it difficult to turn his mind from these political subjects. Among other things which he thought highly important to be done for his people, he insisted that some of our people, or of the English, who were well skilled in making fire-arms, should come to live among the independent Nestorians; and he gravely assured me that they would find employment enough, and make a profit.

8. Again I set off through a fall of snow; but after an hour's ride, the weather became good, and I arrived safely at Ooroomiah, after a tolerably comfortable ride.

Commencement of Public Worship at the Nestorian Church.

22. Sabbath. For the first time held a meeting at the Nestorian church in this city for the benefit of natives, who could not find seats in our ordinary place of worship, and who have repeatedly expressed a wish to have preaching in the native language. We have long looked forward with deep interest to the time when the way should seem open for such a step; and it has been our wish to make a commencement of preaching, when it should be desired, in some private house, rather than, by entering into the church, run the risk of exciting feelings of jealousy in the minds of the native priesthood.

The mission having resolved to make the attempt in the least obtrusive manner, directed me to make arrangements for holding a meeting in some private house, if a convenient place could be found. I accordingly had a conversation with deacon Badal, a man of influence in the Nestorian quarter of the city, and as fully as possible explained to him why it was desirable that we should meet in a private house, rather than in the church. He would not for a moment listen to my arguments; insisted that there neither was nor would be any feeling of jealousy among their ecclesiastics; that bishops, priests, deacons, and people would all approve our going into the church.

Finding that the deacon could not be convinced, but being persuaded that it would be best to secure a private house for the meeting, I took an opportunity of mentioning the subject to our priests Abraham and Dunka, expecting to be

able to carry the point with their assistance; but they could not be persuaded that there was any cause for apprehension, or that any ill consequences could result from our going into the church: and although both Mr. Perkins and myself suggested that others, who were not so well acquainted with us as they were, might suppose that we were seeking power in their churches, they persisted in expressing the opinion that not a man would be displeased.

As much might depend on prudence in the commencement, the subject was then presented to the three bishops, mar Yohannan, mar Elias, and mar Yoosuf: but they with one consent expressed themselves in favor of beginning the meeting at the church; and when I expressed to them the fear that some who did not know us might suppose that we wished to supplant the priesthood, or to make converts to our own sect, as the papists do, they said, "No, we know you:" and mar Yohannan exclaimed, "Do you think that we do not know lambs from wolves?"

Finding that their feelings were so decided, and that it might be difficult to find any other suitable place, after consultation with the mission, I yielded to the wishes of the natives, and on Sabbath morning proceeded to the church. About forty or fifty natives assembled and listened in perfect silence, and with very encouraging attention, to an exposition of a few verses from the fifth of Matthew. The two priests of the city, and deacon Badal took part in the exercise, all adding something in confirmation of what was said. Mar Yoosuf also was present, and spoke as follows, "Until now you have not heard preaching, and not knowing your duty, you had no sin; but now you hear, and God will require it of you. Will you then say, 'We have not heard?' Will you call to witness that sun and the moon, these walls, and this church, and say, 'We have not heard?'"

It is hoped that when others hear of this meeting, they will attend; and it is probable that as the weather becomes too warm, it will be necessary to hold the meeting within the church.

24. The mission having felt the importance of making our native helpers and members of the seminary better acquainted with the prophets and the more obscure parts of Scripture, which they have studied but little, appointed a daily exegetical exercise for the benefit of the higher class in the seminary

and the two older bishops, who are not regular members of the class.

25. Commenced the exegetical exercise in Isaiah. The knowledge of English, which the members of this class have acquired, enables them with my assistance to read Isaiah with more ease in our language than they can, unassisted, in their own. They are, and have been for some time, in the habit of turning to the English Bible when they find something unusually obscure in their own.

This class, consisting of three bishops, two priests, and a deacon, with several young men, are thus storing their minds with important truth, which we hope they will use, both in preaching and in conversation, for the benefit of their perishing countrymen.

LETTER FROM MR. PERKINS, DATED AT
OOROOMIAH, 12TH MAY, 1840.

Opening of a School for Mohammedans.

We address you at this time on the subject of our Mohammedan school. The undertaking of this school is the result of long and mature deliberation. We have, from the commencement of our mission, deemed it desirable to connect such a school with our other operations; and the importance of the object has increased in our estimation, until, about four months ago, we felt constrained to make a small commencement, and the result is that, at present, we have twenty-three Mohammedan scholars, who are as promising as you would find a like number from any people.

The more prominent reasons that led us to open this school are the following.

We deem such a school important for the direct benefit which it brings to the scholars who are taught, and may bring, through them, to multitudes of their countrymen. That they will be likely to derive important temporal benefits from it, we have no occasion to prove. And if it result not also in the personal salvation of some of them, which is by no means beyond the reach of hope, it will at least tend powerfully to prepare the way, by diffusing intelligence and allaying prejudice, for the future triumphs of the gospel, when political changes shall make it practicable to preach Christ openly to that class in Persia. And this consideration acquires much force from the present signs of the times, in this eastern world, which betoken such

changes as approaching and near at hand.

A Mussulman school, in connection with our mission, is yet more important as a means of security to our missionary operations among the Nestorians. We may regard it in the light of a peace offering, adapted to conciliate and satisfy the Mohammedan population, who are greatly the majority, and in the midst of whom we are doing so much to instruct and benefit their Nestorian subjects. We have no way of serving the Mohammedans, save by the agency of such a school, and the medical services performed for them by our physician. The latter are limited mainly to the lower classes, while the school reaches and influences the higher class, the scholars being from the first families and embracing one prince, several khans, beys, meerzas, etc. We have reason to suppose that the Mohammedans would have become dissatisfied, by seeing themselves much longer entirely passed by in our educational labors, and all our efforts bestowed on their despised christian subjects; and especially, in the face of the very kind and friendly attentions and favors which the Mohammedans of all classes have shown us, during our entire residence among them. A single school of this kind is all that they expect or wish us to undertake.

Such a school is also important, in connection with our other operations, because it is positively desired and requested by the Persian authorities, on whom we are, of course, dependent for protection. The king of Persia, entirely unsolicited by us, has favored us with an excellent firman, encouraging, protecting, and patronizing our educational labors, on the ground of our benefitting his subjects, Mohammedans as well as Nestorians, by instructing them.

Kahraman Meerza, the favorite brother of the king, and the prince, governor of Azerbaijan, has repeatedly given us valuable firmans, and has manifested much interest in protecting and encouraging our labors, viewing them in the same light in which they are contemplated, as above stated, by the king. His interest on this general subject may be well illustrated by an extract from a letter recently received by one of our number from Mr. Merrick. It is this: "When I had an audience of Kahraman Meerza, about the season of No rose, (new year, or vernal equinox,) he inquired if no one had come to assist me in a school, and if they would not come?—a perplexing question, to which I gave, (what else could I do?) a

Persian reply: 'What shall I say? if the prince command it, of course they will come.' This I said without reflection, and afterwards felt chagrined at the answer and its cause."

Prince Malek Kasem Meerza, a favorite uncle of the king, whose name is familiar to you, has recently become the governor of Ooroomiah. It was through his kind agency, voluntarily exerted, that we were favored with the firman named above, from the king. The many other important favors which this prince has shown to us and our object, and his strong interest in our educational efforts, we need not mention, as we have reported them to you from time to time. Six of the scholars of our Mohammedan school are from his household. One of them is his nephew, a prince about twenty-three years old, who is a celebrated poet, and one of the most distinguished Persian scholars in this part of the empire. It is a circumstance worthy of mention in this connection, that Malek Kasem Meerza is, by royal appointment, inspector-general of schools in Northern Persia, and this nephew who attends our school, assistant inspector. The former has visited our Mohammedan school since his late arrival, and our Nestorian seminary, which he had repeatedly visited on former occasions. He encouraged and exhorted the scholars, both Mohammedans and Nestorians, to diligence and perseverance in their studies, and with evident benefit to them.

Would not these Mohammedan rulers, therefore, the king, princes, and governors, who have manifested such an interest in our welfare and our labors, be sadly disappointed, and have just reason to complain, and be likely to lose their confidence in us, if not withdraw their protection, were we to continue to do nothing for the instruction and benefit of their Mussulman subjects, while we do so much for the Nestorians? and especially, as Mr. Merrick has opened no school at *Tabreez, which they have desired, expected, and authorized him to do. They would, moreover, after waiting so long in vain for us to do something in the way of instructing the Mohammedans, be likely to give their very decided preference to the papal missionaries in this country, who are zealous in teaching—a preference that might operate very disastrously on the interests of our mission,

* We would by no means wish our Mohammedan school to supersede any efforts you may contemplate for the Mohammedans at Tabreez. Such efforts we have, as you are aware, long and frequently recommended.

particularly, as these same papists have the subjugation of the Nestorians to the pope as their real and primary object.

The members of our Mohammedan school are at present occupied in the study of the English language. They also receive daily instruction in geography, through the medium of the Turkish and Persian languages; and though we cannot now preach the gospel formally to them, there is no difficulty in introducing the Bible as a reading book; and we have full opportunity to communicate a great amount of moral and religious, as well as intellectual instruction, which, we cannot doubt, will do much to prepare the way for the direct presentation of the gospel to the Mohammedan population of this country.

Shall then our Mohammedan school be sustained? We cannot doubt that, in view of the circumstances of the case, you will say, By all means. The question therefore becomes a practical and trying one, Who shall perform the labor of sustaining it? It ought not, it must not, subtract any thing from the efforts we are making for the Nestorians. It is primarily to secure these efforts unimpeded, and to secure us in increasing them, that we have commenced the Mohammedan school. A harvest so rich and ripe as the Nestorians afford, should in no case be allowed to fall to the ground.

Broosa.

LETTER FROM MR. SCHNEIDER, DATED
MAY 25TH, 1840.

Bigotry of the Ecclesiastics—Tracts distributed and Intemperance observed between Smyrna and Broosa.

Or the opposition which the mission has had to encounter from the Greek ecclesiastics the missionaries at Broosa have often written before. Of its present state Mr. Schneider now remarks—

The disposition of the Greek ecclesiastics toward our operations is much as heretofore. Not only do they oppose us, but they harass and trouble all who would aid us, or are at all like minded with us. The villages in Demir Tash, from whose school the enlightened and evangelical teacher, of whom I have often spoken, was violently expelled, recently made an effort to have him restored. The principal men of the village went to the bishop to gain his consent to the

man's return; but he was utterly and decidedly opposed to the measure. He could not think of such a thing, and almost rent his clothes at the idea. Of course the timid people, who have always been accustomed to submit to the wishes of their ecclesiastical rulers, were afraid to push the matter any farther. They next made a contract with another young Greek, who has been under my instruction and with whose candid disposition and apparent love of truth I have been much pleased. But neither would the bishop consent to their employing him. The only objection to him was, that his sentiments were too much like those of the missionaries. On his inquiring of the bishop why he would not assent to his teaching there, his holiness replied, "The former teacher (the one alluded to above) has filled the village with books and has turned the brains of the people. We now have need of a monk there, to counteract his influence." An enlightened priest, of whose deposition from the priestly office on account of his interest in the missionaries and his attachment to evangelical views I have spoken before, has long been laboring to be restored. It is now about a year since he was deposed, and thus cut off from almost all his sources of income. He is a poor man, with a family, and has within this year suffered much. He has made use of every measure that promised probable success, but to no effect. Were he to recant, and to renounce his evangelical sentiments, and to shew himself an advocate of superstition, he might soon be reinstated. But this he says he cannot do. He cannot confess that he has done wrong in embracing sentiments which he believes to be contained in the Bible; nor can he advocate and maintain what he believes to be error. The firmness with which he adheres to his cause, notwithstanding the opposition which he encounters, is rather remarkable. I know of no instance of similar decision in a priest in this vicinity. May the Lord graciously lead him to a saving knowledge of himself. It is not pleasant to be obliged to speak thus of those of whom we could hope better things; but occurring events will not permit us to express ourselves otherwise.

Mr. Schneider mentions that he attended the general meeting of the missionary brethren, held at Smyrna, and that on his return to Broosa he took the route by land, and passed through Thyatira, Philadelphia and Sardis, sites of three of the apocalyptic churches. Of this journey he remarks—

We took with us some tracts and a few books for distribution by the way. We disposed of all we had with us, and could have advantageously given away more. As so much opposition had been manifested against our books, we did not anticipate much opportunity for circulating any; but we were pleased to observe less suspicion and more readiness to receive them, than we had looked for. It was our conclusion, that a judicious effort might put in circulation a considerable number of books, and that it would be well now to make more exertions of this kind.

I was struck with one feature of the country in this tour, viz. the smallness of its population. While it is not as destitute of inhabitants as it might be, it certainly might support a much larger number. Large tracts of excellent land lie wholly unoccupied. At long intervals the traveller meets with a few small villages. The population, compared with what it might be, and with what it is in many other countries, is a mere handful. It is painful, as you cast your eye over these hills and valleys, to observe such a scarcity of human beings to cultivate them. I was also struck with the progress which intemperance is making among the Turks. I never saw so much drunkenness among Mussulmans before, especially among the lower classes. I had supposed that the habit of drinking spirituous liquors was principally confined to the higher classes, such as, from their situation, are more acquainted with Frank habits. But I found that *raki*, a very strong kind of drink, was freely and extensively drank by those in the lower ranks. In expostulating with one individual on the subject, he replied, too hyperbolically probably, "Why they all drink, even the long white-bearded teachers, freely indulge themselves; and if they do so, why may it not be expected that we shall do the same? We took every opportunity to condemn the practice, and to set forth its destructive consequences. In every case our arguments were listened to with an evident surprise, as coming from Franks. They seemed to think it was part of the character of a Frank, to drink spirits. And when we assured them that we habitually and from principle abstained from the use of all spirituous liquors, they would scarcely believe us. We were able, however, in general to convince them of the evil of the practice, and I trust, our influence in this respect will not prove in vain.

Maharattas.

LETTER FROM MR. ALLEN, DATED AT
BOMBAY, JAN. 1ST, 1840.

Schools—Printing—Church.

Mr. Allen states that there are four schools for boys in Bombay, and four for girls, embracing 302 boys and about 100 girls. About one third of the former and two thirds of the latter can read intelligibly in the Scriptures. The family boarding-school contains fourteen girls, exclusive of a few day scholars. Of these scholars five are Africans, taken from a slave ship.

The printing establishment has been employed in printing the Scriptures and tracts in the native language, and in English for societies and individuals.

There has been no addition to our church the past year. Two persons requested to be admitted to a profession of Christianity. One of them, after appearing well for some months, showed himself unworthy to bear the christian name. The other yet appears well, and encourages us to hope he knows the truth in its enlightening and purifying influence. There are persons around us, who, as we readily perceive, feel some conviction of the truth of Christianity, although they think it imprudent for them to profess it, while there are many others who profess to believe more than they practice. A renunciation of any of the systems of error and superstition around us, and a public profession of the christian religion are sure to be followed with so much obloquy and persecution that some refuse to examine the claims of Christianity to be the only revelation from God; and others, who are rationally convinced of its truth, yet shrink from openly avowing their conviction. There were those when our Saviour was on earth, who did not profess their faith in him for fear of persecution. And such has been the state of many in every age. Such persons, while we cannot but disapprove of their conduct, and warn them of their sin and danger in yielding to the fear of man, have yet strong claims on Christians for sympathy. They should be the subjects of fervent prayer that their minds may be further enlightened, and that they may have grace to rise superior to all opposing obstacles and lay hold on eternal life.

Organized Opposition to Christianity.

For an account of the opposition awakened by the baptism of two Parsee youths, alluded to below, the reader is referred to page 71 of the February number of this work. j

The past year has been remarkable in the religious history of Bombay, not so much for the conversion of the native population to Christianity, as for their opposition to all measures connected with its propagation. In the early part of the year much excitement was produced by the public profession of Christianity by two Parsee young men. They were baptized in May by Dr. Wilson of the Church of Scotland's Mission. They had for a considerable time previously attended the meeting of that society in Bombay, and had acquired a knowledge of the English language. It is believed they are the first proselytes from the religion of Zoroaster to protestant Christianity in modern times. Their conversion excited, first the surprise, and then the indignation of the whole Parsee community in Bombay. The young men believing, and not apparently without sufficient reason, that their lives were in danger, took refuge with the Scottish missionaries. Their Parsee friends, finding it impossible to induce them to return to their former homes, and failing in several attempts to obtain possession of their persons, in the hope of obtaining possession of them, and in some way of effecting their renunciation of Christianity and return to the Parsee religion, instituted a legal process against Dr. Wilson. But in this hope they were disappointed. The court decided against them, and so they lost their cause. Still they resolved to use the most effectual means in their power to secure the native population, especially their own denomination, against the future influence of Christianity.

In this excitement and in these efforts some leading men of the Hindoo and Mohammedan population united with the Parsees. Various ways were devised to excite and prejudice all classes of people against missionaries and the means they use to communicate a knowledge of Christianity. The people who live in our neighborhood were told, not to come to us, to have no intercourse with us, to receive no books from us, to listen to nothing we should say to them, and above all, never to go into the chapel. The people whose children attended our schools were told to withdraw their children immediately, and that fearful conse-

quences would follow, if their children continued to attend. A brahmin, well known for his zeal for the Hindoo religion, and for his hatred of Christianity, prepared a tract, entreating all classes of the native population to withdraw their children from all the mission schools. This tract, signed with his own name, was printed and copies were freely distributed in Bombay. It was not easy for parents or teachers to withstand such influence and obloquy. The boys' and girls' schools both suffered; the latter suffered most. Female education was represented as an innovation, attempted by missionaries upon the good old way, and so was made the subject of special obloquy.

One of the means at this time devised to oppose the progress of Christianity, and to secure the native population against the influence of all means to impart a knowledge of its truths, was the formation of a society, called "The Society for Protecting Hindooism." The brahmin who wrote the tract above mentioned took a prominent part in forming this society. He apparently expected to become its general agent. All Hindoos were called on to subscribe liberally to the funds of the society, and to exert their influence for the support of their own religion, now in great danger from the schools and other operations of missions. Some persons connected with this society were profuse in their promises of what they intended to do for the support of the Hindoo religion by employing agents, supporting schools, and publishing and circulating books. The society occupied the attention of the native community awhile. Beyond this it has not accomplished much, nor is it likely to do so. We shall send you a copy of the prospectus or constitution of this society.

Another means they devised was for themselves to become the assailants, and to attack the christian religion. They hoped in this way to occasion work sufficient for the missionaries to defend their own religion, and by furnishing the native population with arguments and objections against the truth of the Bible, to remove the force of the argument of its being obligatory on all mankind because of its divine origin. A Parsee, who has considerable knowledge of English literature, was employed to prepare a work to be printed in the native language against the divine origin of the Scriptures. The plan was to take Paine's "Age of Reason" for the basis, but to incorporate reasons, objections, and cavil

from other infidel authors. The prospectus of this contemplated work was published, the price was fixed, and patronage was earnestly solicited for it, as a work for which there is great occasion. The book was put to the press and was expected long ere this to be published; but it has not yet appeared. We are not informed whether the intention of publishing it is abandoned, or whether it is yet advancing toward publication, but more slowly than was promised and expected. Such devices and efforts show the spirit of the people, and the obstacles with which missionaries have to contend.

But these means and efforts for the protection of their own religion, and to show that the Scriptures are not of divine origin, and Christianity can have no just claims to be received and obeyed by all, did not satisfy them. Something further must be done—something which they hoped would be more permanent.

Some leading men of the native population resolved to lay the subject before the government. A petition of great length was drawn up, in which the petitioners gave a statement, of what they call their grievances from the labors of the missionaries, and from the encouragement and support given to them. They claim the protection of government in respect to certain things connected with their religion, which they believe the laws, if rightly administered, would secure to them; and they pray that the government would immediately take the whole subject of the conversion of the native population from the present systems of religion to Christianity into consideration, and enact some laws which will secure the different classes of people from the evils which threaten them. At the close of the petition they suggest, or rather request, that a law may be passed which shall allow no missionary or other schools to be established in the interior, without the express sanction of government, and no missionary or other person to interfere in any way with the religion of any native child under twenty-one years of age, without permission in writing from such child's parents or guardian; that if any native above twenty-one years of age shall profess the christian religion, he shall no longer have any control over his wife or children; that he shall be liable to provide for their support; and that he shall forfeit all right and title to family and ancestral property; and that all violations of the law shall be punished by suitable penalties.

This petition was signed by more than 2,100 names, among whom are several persons who are justices of the peace. A few Mohammedans signed it, but the great body were Hindoos and Parsees.

The answer of the government was not what the petitioners requested, nor what they expected. The petition has been sent by the Bombay government to the legislative council of India for consideration. Whether any thing further will be heard of it remains to be seen. But in the present state of public opinion in this country and in England, we do not apprehend that government will interpose any obstacles to the progress of christian knowledge in places which are entirely subject to their control.

These events show the effects which the progress of the truth is adapted to produce on the conduct and feeling of the native population of different classes. When missionaries first arrived in India, considerable excitement was produced by the novelty of the work in which they engaged, and of the doctrines they inculcated. But the native population seeing no marked effects immediately following such labors, soon began to regard all means to convert the people of the country to the christian religion as unavailing, and many believed that such means would soon be relinquished. For a few years past, however, this subject has been assuming a more important aspect in the minds of intelligent natives. They saw that these means were not wholly unavailing, but were attended by some success in the conversion of individuals and families. They saw these efforts persevered in, and missionaries not only increasing in number, but locating themselves in other places. They saw that the professedly religious part of the European community regarded the conversion of natives to the christian religion with feelings of deep interest, and in various ways encourage those engaged in this cause. They also saw in some places a decreasing regard to the rites and ceremonies of their own worship. The apprehensions of such persons have been greatly increased by the events of the past year. Painful as it is to see many of them engaged in opposing the progress of truth, endeavoring to take away the keys of knowledge, not entering into the kingdom of heaven themselves, and striving to prevent others from entering in, reviling the only way of salvation and blaspheming the only name given under heaven, whereby men can be saved; we would yet, in view

of what has occurred and of present appearances, rejoice and take courage.

LETTER FROM MR. HUME, DATED BOMBAY, FEB. 7TH, 1840.

I am thankful in being able to inform you that Mrs. H. and myself are in the enjoyment of excellent health. We do not find Bombay so unhealthy as is generally represented at home. Here indeed it bears quite an opposite character. No one speaks of it as an unhealthy place for India, though doubtless it is not favorable to certain constitutions. It was admitted at the annual meeting in Nugur, that in the experience of the mission it does not suffer by the comparison with other stations.

In consequence of Mrs. Allen's ill health, the family boarding-school, and her other female schools have been placed under our care. I also have one of the boys' schools. We have advanced so far in the language as to be able to hear the lessons without difficulty, and with a little previous attention, to explain them in some measure.

Our Sabbath schools, particularly the girls, which meets in our house immediately after the morning services, are very interesting. Attendance is regular. The catechism and scripture lessons are uniformly well committed. The girls in the scripture classes recite fifteen or twenty verses. I also feel deeply interested in our native congregation on Sabbath mornings. I think it appears rather larger than when we arrived. Considering the proportion of children, good attention is given to the preaching. About two hundred are generally present. May we not hope that the truth made known in these various ways, will not be in vain? Oh for an outpouring of the Holy Spirit to make it mighty to the pulling down of strong holds.

The girls in the female boarding-school are affectionate, intelligent children. They give Mrs. Hume much care and much pleasure. Several of them have a very good knowledge of Christianity, and we have some hopes that two of the African girls have been renewed by the Holy Spirit. They appear well, but we do not wish to be too hasty in deciding their case.

It is desirable that an accession of two or more should be made to the number of the missionaries in connection with this mission.

BORNEO.

LETTER FROM MR. YOUNGBLOOD, DATED AT PONTIANAK, FEB. 29TH, 1840.

Mr. and Mrs. Youngblood left Singapore, August 24th, and reached Pontianak after a passage of twenty-five days. He makes the following remarks concerning the

Difficulties to be Encountered.

On our arrival here we were kindly received and hospitably entertained three weeks, free of expense, by Mr. Kroese, the secretary of government, while the house we occupy was being repaired.

The difficulties of prosecuting missionary labors in Pontianak are greater than in many other Mohammedan countries, owing to the bigotry of the inhabitants, and the influence of petty chiefs and priests, especially Arab priests, who are quite numerous. It must, however, in justice be said that some few of the native chiefs, who have had considerable intercourse with Europeans, appear to be less prejudiced against Christianity, than any Mohammedans of rank I have before met. Another difficulty in the way of the missionary, if he wishes to visit the people, (and it is almost the only way he can hope to benefit them,) is the location of their dwellings. For the most part they are built upon posts, on the banks of the river, or on rafts or logs which rise and fall with the water. If we wish to visit them we are obliged to hire a *sampan* (small boat) for which we pay from three to forty cents, according to the distance and the time it is kept. Besides, the houses are generally isolated, that is we cannot go from one to the other without getting into our boat and therefore cannot converse with more than one family at a time. But this is not all our difficulty. If we go out in the morning before the heat is oppressive, we often do not find the men at home, and the women and children frequently run away or close the door before we enter. In the middle of the day it is generally too hot to go out, and if we do, we often find the natives asleep. In the afternoon, for an hour or two before sunset, the men are commonly at home, but as good Mussulmans, are then engaged or soon to engage in their prayers, visitors, on that account, if no other, are not welcome. One who may welcome you at any other time does not wish to see you after four or five o'clock, just the time when the

missionary can best see him. There are other trials, such as the levity and ignorance of the people, being laughed at as fools and scorned when you speak of the trinity, and of Christ incarnate and him crucified. But this is no more than all faithful missionaries have to encounter in all Mohammedan countries, as well as in many others.

I have preached a few times to the convicts here. This I am desirous of continuing, especially as most seem very attentive and wish me to continue the exercise. But as they are obliged to labor on the Sabbath, as well as other days, it is seldom that I can find an opportunity to speak to them, and the only time to do so is between eleven and one o'clock, when they eat and are allowed some time to rest.

Mrs. Youngblood has some Malay girls under instruction who are making encouraging progress.

Brother Nevius and myself expect, before the end of March, to make an exploring tour up the Landak and Kapwas rivers, in order to ascertain, if possible, if any thing can be done for the poor oppressed Dyaks of the interior and the Chinese scattered about in that region.

JOINT LETTER FROM MESSRS. NEVIUS
AND YOUNGBLOOD, DATED AT PONTIANAK,
FEB. 27TH, 1840.

*Pontianak and Vicinity—Number and
Character of the People.*

THE town of Pontianak is situated on the Lewa or Pontianak river, fourteen miles from its mouth, or rather at the junction of the Landak and Kapwas rivers, which form the Pontianak. The course of the former is from the east, or a little north of east; that of the latter nearly from the southeast. The city is directly under the equator; part of it stands on the neck of land between the two rivers, and a part, including the Chinese campong, on the south. The fort and houses of the Dutch residents are situated west of the Chinese campong, about three fourths of a mile below the junction of the rivers. The main river from Pontianak to the sea is about one fourth of a mile average width, and navigable for ships of four hundred tons, perhaps more; but on account of a bar at the mouth, vessels of more than two hundred tons seldom enter, except at high spring tides, in the months of November, December, and January. The Kapwas

is between two and three hundred yards wide above the town, very deep, and probably navigable for small vessels one hundred miles, or more, in the interior. The Landak is not so wide as the Kapwas, nor has it so large a volume of water. The population of Pontianak, which we have been at some pains to ascertain as correctly as possible, including a distance of two hours, (i. e. six or seven miles,) is as follows: Six thousand Malays, including a few hundred Arabs and Javanese; between two and three thousand Bugis; and two thousand Chinese. The adult male Chinese bear a very large proportion to the whole number. Thus there are about twelve hundred taxable inhabitants, or males between the ages of sixteen and sixty. On the Kapwas river there are several settlements of Chinese who work the mines. The whole number is said to be about six or eight hundred. In Landak and its vicinity there are about the same number. At Mandore and Mempawa there are perhaps eight or ten thousand. These include all the Chinese in the residency of Pontianak—tens of thousands less than have been commonly estimated. The number of Malays and Dyaks in the residency we have no means of ascertaining with any degree of accuracy. There are few Dyaks within three days of Pontianak and none in the immediate vicinity.

The character of the Malay population is much the same as in other parts of the Archipelago, perhaps somewhat more besotted, as the priests and petty princes are quite numerous. It must, however, be said of some few of the natives, that many of the prejudices against Christianity have been removed. The Arabs seem far more bigotted than the Malays. The Bugis here are strict Mohammedans, but their dispositions appear a little softened, and their prejudices lessened by their frequent contact with Europeans. Of the Dyak character we can as yet say nothing from observation.

As a place for the establishment of a Malay mission, we think Pontianak to be of considerable importance, not only from the number of Malays in the place, but also on account of its being a kind of centre of communication between the interior and the Malay settlements on the other parts of the island. As a station for benefitting the Dyaks, we think it preferable to Sambas, as far as our knowledge extends. Of the Dyaks in this residency, their numbers, character,

etc., if we are permitted to make our contemplated tour up the Kapwas and Landak, we shall be able, we trust, to say more.

The Chinese, as has been before stated, within the compass of six or seven miles, number about two thousand. Of these about twelve hundred are to be found in the campong in town. On the other side of the river is a settlement of about fifty. Down the river, living on the banks of small streams which discharge their waters into it, are a few families employed in cultivating the soil. And back of the Dutch residences are some small plantations of sugar-cane and vegetable gardens, owned also and tended by Chinese. At a settlement commencing a mile and a half or two miles up the river, are five hundred more. The number then of the Chinese population to which the missionary here will have immediate access is, as you will see, very small.

Influence of the Mission—School opened.

The above estimates of population have not been hastily made, but after frequent inquiries and a careful comparison of the statements of the most intelligent natives, with information derived from government, and with our own personal observation. Still there are reasons why this station should be occupied. In the first place we are shut out by the Dutch authorities from every field in Netherlands India, except Batavia and Borneo; and on this island this is the only Chinese settlement that now opens to us the prospect of a permanent location.

Again we have had a hope that the benefit of a Chinese station here might extend beyond the two thousand souls of this immediate vicinity. For one important feature in the character of the place, as a missionary station for the Chinese, seems to us to arise from its position and its connection with other places. With the six or eight hundred Chinese on the Kapwas, and about the same number on the Landak, and the eight or ten thousand of Mandore and Mempawa, the former of which is situated on a branch of the Landak, and the latter on the sea coast, twelve or fifteen miles from the mouth of the Pontianak—there is communication by water and intercourse by native boats quite frequent. In fact, the natural and easiest way of approach to these places is through Pontianak. Boats from the mouth of the

river and Mandore have been visited and supplied with tracts.

Again the population of the interior is constantly changing; men that have collected a little property return to their native land, and fresh emigrants come out to fill their places in Chinese vessels, three or four of which annually visit this port, generally in the month of February. Thus there is an opportunity to send religious truth, not only into the interior of Borneo, but by the returning junks perhaps into the heart of the Chinese empire. It is true we do not place the greatest confidence in this mode of indirect and partial labors among the heathen—for they need the voice of the living preacher and line upon line, precept upon precept—but where there are persons so situated that they cannot be benefitted in any other way, perhaps some good may be thus done.

The Chinese inhabitants of Pontianak and its immediate vicinity are nearly equally divided between the K'hek and Teo Ch'hen dialects. There are only a very few, not more than sixty or seventy individuals, who speak the Hok-kien. Necessity, therefore, seems laid upon the missionaries to these Chinese to study another dialect, and their minds have been directed to the K'hek by a variety of considerations.

In view of these things a K'hek teacher has been employed, and the study of that dialect commenced. A building has also been rented in the campong, in which he is employed six hours of the day in teaching a school. A few scholars have been collected, and we have the promise of more. Should the experiment succeed, we hope to establish here, if the Board will grant us the requisite funds, a regular boarding-school, similar to the one in Singapore, and as soon as circumstances will admit of it, for both sexes. With regard to the female sex, indeed, the general treatment and course pursued by the parents and their views of female education indicated by the inquiry which has been proposed to us, marked both by a tone and look of surprise, "What, can females read books?" will not allow us to hope too sanguinely for success. Still some parents have promised their girls, and a few have been collected into the school. Miss Condit having entered upon the study of Chinese, with reference to female education, is engaged in this department. The time spent in the school is employed in endeavoring to improve their plan of studying their own language, and in teaching them the Eng-

lish, which will give them access to the stores of knowledge which they do not possess in their own tongue, and which, for many reasons, it will always be difficult for a foreigner to communicate through it. And we hope, when time has elapsed sufficient to gain the confidence both of parents and children, and to show to some extent the advantages of knowledge, we may establish the school on a more permanent basis and take it more immediately under our control.

RECENT INTELLIGENCE.

SMYRNA.—Intelligence has been received of the death of Mrs. Van Lennep on the 12th of September. Her disease appears to have been an organic affection of the heart. Her christian experience, in view of the near approach of death, is said to have been such as to throw much interest over her last days.

NESTORIANS.—Doct. Wright arrived at Ooroomiah on the 25th of July. The route after passing Erzeroom was unusually beset with danger, on account of the famine then prevalent in the eastern parts of Turkey, which in many places had excited the Koords to desperate acts of violence. The brethren of the mission were seeking a refuge from the effects of malaria in summer, by building airy rooms on the tops of their houses, under the impression that this cause of fever does not there rise far above the surface of the earth.

There is reason to think that the chief of the Hakary Koords has concerted a plan with the Turkish government for destroying, by force of arms, the independence of the mountain tribes of Nestorians. It is said that such a result entered into the plans of the late sultan Mahmoud. How desirable that those who have access to the God of peace, should entreat him in behalf of these people, that they may be saved from the evils of an exterminating war.

Mr. Perkins writes, under date of May 15th, that there were some cheering indications of the presence of the Holy Spirit, in the increased attention of some of the Nestorians to the subject of religion. Two of the priests were beginning to pray in the meetings *extempore* in their spoken language, and the facilities for preaching among the people were greatly on the increase.

SYRIA.—Beyroot appears to have been destroyed during the month of September, by the ships of some of those great powers of Europe, who are interested in preventing Mohammed Ali of Egypt from becoming too powerful by the permanent possession of Syria. There is no reason to think that the personal safety of any of the missionary brethren has been endangered;

but it is very possible that there may have been a destruction of mission property, by the native soldiery of the country, on their retreat from Beyroot. The mission houses are all situated out of the city. The latest date from the mission is August 14th. The missionaries were all absent from Beyroot, except Messrs. Thomson and Wolcott.

SOUTH AFRICA.—Mr. and Mrs. Grout arrived at Port Natal on the 30th of June, 116 days from the time of their embarkation at Boston. It appeared to be certain that Dingaan was dead, having been slain by Sapusa, a hostile chief on the northeast of the Zulu country. Umpandi, his successor, took great pains to preserve friendly relations with the Boers, and had requested that a missionary would come and reside with him. One or two members of the mission were about making him a visit in July.

The schools at Umlazi, the place of the mission station near Port Natal, are said to be flourishing. The congregation on the Sabbath numbers about five hundred; most of whom assemble an hour before worship for bible-class and sabbath-school instruction.

HOME PROCEEDINGS.

ANNIVERSARIES OF AUXILIARIES.

CONNECTICUT.—The twenty-eighth anniversary of the *Auxiliary of Norwich and Vicinity* was held in Norwich in October. In the morning of the anniversary day there was a discussion, showing the importance of the system of *Associations* in connection with the American Board, and the deep interest which all the churches ought to feel in the observance of the Monthly Concert for prayer. In the afternoon the society was addressed by the Rev. Eli Smith, of the Syrian mission, and by the Rev. Chauncey Eddy, one of the general agents of the parent society. From the statement of the executive committee, it appears the amount of funds contributed through this auxiliary was, the first twelve years, only about \$127 per annum. In 1825 the society was re-organized, with Ladies and Gentlemen's Associations, since which the average receipts have been as follows:

1829, five years,	\$530 per annum.
1834, " "	1,450 "
1839, " "	2,240 "

The amount for the year ending July, 1840, being \$2,550.

It is said that the first efforts in America for educating missionaries for the heathen were made in this vicinity. By the labors of Rev. Dr. Wheelock, the "Indian Charity School" (now Dartmouth College) was commenced at Lebanon, and was the means not only of educating many Indian youth as teachers, but of sending forth Rev. Sampson Orem, of Mohogan, and Rev. Samuel Kirkland, of Norwich, as missionaries to the Oneidas.

The letter, from which the above is taken, gives the following list of persons who have gone on missions to the heathen from Norwich and vicinity. Twenty-two of these went in connection with the American Board.

Year.	Names.	Mission.
1766	Rev. Samuel Kirkland,	Oneida.
1761	Rev. Sampson Occum, (Mohegan,)	do.
1812	Rev. Samuel Nott, Jr.,	Mahratta.
1812	Mrs. Nott, (Roxana Peck,)	do.
1819	Rev. Miron Winslow,	Ceylon.
1819	Mrs. Winslow, (Harriet L. Lathrop,)	do.
1830	Mrs. Palmer, (Clarissa Johnson,)	Cherokee.
1821	Rev. William Potter,	do.
1825	William H. Manwaring,	do.
1826	Mrs. Gleason, (Bethiah W. Tracy,)	Choctaw.
1827	Rev. Jona. S. Green,	Sandwich Islands.
1827	Mrs. Gulick, (Fanny H. Thomas,)	do.
1833	Mrs. Smith, (Sarah L. Huntington,)	Syria.
1833	Mrs. Palmer, (Jerdsha Johnson,)	Cherokee.
1833	Mrs. Hutchings, (Elizab. C. Lathrop,)	Ceylon.
1833	Mrs. Perry, (Harriet J. Lathrop,)	do.
1833	Rev. Stephen Johnson,	Siam.
1835	Rev. James T. Dickinson,	Singapore.
1835	Rev. William Tracy,	Madura.
1835	Mrs. Hebard, (Rebecca W. Williams,)	Syria.
1836	Mrs. Cherry, (Charlotte H. Lathrop,)	Madura.
1836	Rev. James L. Thompson,	Cyprus.
1839	Mrs. Sherman, (Martha E. Williams,)	Syria.
1839	Mrs. Brewer, (Laura L. Giddings,)	Oregon.
1839	Mrs. Cherry, (Jane E. Lathrop,)	Ceylon.
1840	Rev. Joshua Smith,	Africa.

The *Auxiliary Society of Fairfield West* held its 16th annual meeting at Fairfield on the 13th of October. The meeting was addressed by Rev. Henry A. Homes, of the mission in Turkey, and Rev. Orson Cowles, as a deputation from the parent society. Rev. Daniel Smith, of Stamford, was re-elected president, and Rev. Theop. Smith, of New Canaan, secretary; Charles Marvin, Esq. of Milton, was elected treasurer, his father declining a re-election on account of age. Including \$480.40, the amount of a special effort by five churches the past year, the amount of receipts was \$2,313.70, a larger sum than was received in any previous year. With the exception of the year 1838, the income of this auxiliary has uniformly increased for ten years past. The twenty parishes embraced in the auxiliary, all united in the work last year.

MASSACHUSETTS.—The *Auxiliary Foreign Missionary Society of Brookfield Association*, held its anniversary at Spencer, on the 20th of October. In the absence of the president, the Rev. Dr. Snell, one of the vice-presidents, presided. The treasurer reported an increase of about \$500 in the amount contributed, as compared with the donations of the last year. The society has a very efficient organization. Its printed reports are drawn up with great care, and contain the name of every contributor attached to his donation, thus affording exact data for sound important statistical calculations. Every other auxiliary, whose contributions are taken up by subscription, has the means of preparing similar reports.

Stormy weather prevented a full attendance from abroad, but the number of inhabitants present, showed that a lively interest is felt in the cause. The Rev. C. Eddy, general agent, and the Rev. E. Smith, of the mission to Syria, attended as a delegation from the parent society. The importance of bringing Sabbath schools, as such, to contribute to this, and to other benevolent objects, was particularly urged, and Christians were exhorted to increase the amount of their prayers, as well as of their contributions, for the world's conversion.

The *Auxiliary Foreign Missionary Society of Worcester Central Association*, held its 16th anniversary at East Douglass, on the 21st of October. The Rev. Mr. Nelson of Leicester, occupied the chair as president. The society was called to mourn the recent decease of its

valued and faithful treasurer, Henry Wheeler, Esq., who had held that office from its first organization in its present form. His report exhibited an income about equal to that of the last year, exclusive of a legacy of \$500 which was then acknowledged. An interesting feature of this auxiliary, showing the maturity of its benevolent spirit, and the extent to which it is moved by christian principle, is the unusually large sums contributed at the monthly concert. This is also encouraging as evidence that the monthly concert is fully attended, and thus many prayers, without which money is of little avail, are offered to God for the conversion of the heathen world.

The meeting was addressed by the Rev. Messrs. C. Eddy, general agent, G. Champion, of the mission to South Africa, and E. Smith, of the mission to Syria, as a delegation from the Board. A severe storm prevented so full an attendance of ministers and delegates, as characterized the meeting of last year. Many of the inhabitants of the place, however, were not deterred from attending; and the unabated attention given by them to the exercises for several hours, showed that the cause has a strong hold upon the hearts of Christians in East Douglass.

Donations,

RECEIVED IN OCTOBER.

NOTE.—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the *Missionary Herald*, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	210 00
<i>Board of Missions in German Ref. chh.</i>	
J. J. Myer, Tr.	1,000 00
<i>Addison co. Vt. Aux. So. G. H. Fish, Tr.</i>	
Addison, Asso. 13; Rev. S. C. 3;	
Mrs. C. 1;	17 00
Shoreham, Cong. chh. and so.	14 00—31 00
<i>Berkshire co. Ms. Aux. So. W. A. Phelps, Tr.</i>	
North Canaan, N. Y.	25 00
<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	
Caledonia co. Vt. Confer. of Chhs.	2,070 91
E. Fairbanks, Tr.	
Barnet, Coll. in cong. so.	7 00

Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.	
Fitzwilliam, Gent. 86,77; la. 49,25; mon. con. 25,40; Mrs. P. Wright, 10;	174 42
Keene, Young men's miss. so. 63,92; less c. note, 2;	61 92
Troy, La. benev. asso. 5; mon. con. 7,64;	12 64—248 96
Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.	
Burlington, Presb. chh. Mon. con. 34,73; an indiv. which and prev. dona. constitute Wm. J. SEYMOUR an Hon. Mem. 1,89;	36 62
Charlotte, Peter Wheeler, dec'd, to constitute Rev. ORVILLE G. WHEELER an Hon. Mem.	50 00
Essex, Indiv.	7 28
Rupert, Coll. in cong. chh. and so. 25,50; mon. con. in presb. chh. 8,06;	33 56
South Hero, J. Landon,	4 00
Westford, Chh.	32 93
Willsborough, N. Y. Chh. 16; a lady, av. of jew. 9,30;	95 30—189 60
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.	
Cumberland, Gent. 13,74; la. 9,50; 23 24	
East Thomaston, Cong. so. gent. and la.	10 00
Harrison, P. E. 3; Mrs. E. 2;	5 00
Minot, Mon. con. 50; B. S. for Madura, 1;	51 00
New Gloucester, Mon. con.	20 00
Portland, 2d par. sab. sch. for miss. sch. Constantinople, 40; High-st. chh. mon. con. 42,83; la. 39,26; sab. sch. 32,50; indiv. 19,22;	173 81
Windham, Cong. chh. contrib.	9 98
Wiscasset, La. miss. so.	6 20—299 23
Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.	
Ipswich, Mrs. M. H. Lord, for Dorcas Adams, Ceylon,	90 00
Manchester, Mrs. A. H. Trask,	10 00
Salem, United mon. con. in Tab.	19 55—49 55
Franklin co. Vt. Aux. So. C. F. Safford, Tr.	
Franklin, Cong. chh. and so.	3 00
Georgia, La. 31; cong. chh. 96;	57 00
St. Albans, Cong. chh. and so.	147 00
	207 00
Less. dis.	50—206 50
Franklin co. Ms. Aux. So. F. Ripley, Tr.	
Montague, Chil. of Dry Hill sch.	1 53
Geneva and vic. N. Y. By C. A. Cook, Agent,	
Bath, Cong. presb. chh.	30 75
Castleton, Presb. chh.	34 06
Dundee, Presb. chh.	17 00
Geneva, Presb. chh. H. H. See-lye, 200; D. L. Lum, 25; E. Dwight, 10; indiv. 68,25;	303 25
Gulford, Coll.	26 50
Lyons, Presb. chh. coll. 83,87; mon. con. 27,78; la. miss. so. 23,95;	135 60
Medina,	17 00
Penn Yan, Presb. chh. coll. 30,73; miss. so. 37; Myron HAMLEN, which and prev. dona. constitute him an Hon. Mem. 50;	117 73
Pulteney, 1st presb. chh.	16 00
Rushville, 20; Rev. M. Gelston and Mrs. G. 25;	45 00
Salina, Mon. con. 36,57; indiv. 9,79; Rev. J. M. 5; J. P. and M. M. 1,50;	52 86
Sheldon, For Ceylon, 2,96; by Charlott, 5;	7 26
Syracuse, Presb. chh. mon. con. 103,40; coll. 68,50; cong. chh. coll. 12;	183 90
Victor, 21,45; ded. bad note, 2;	19 45
	1,006 36
Ded. expenses,	10—1,006 26
Grafton co. N. H. Aux. So. W. Green, Tr.	
Enfield, Mon. con.	11 00
Hanover, Dartmouth coll. theol. so. 20 00—31 00	

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Cairo, Presb. chh. mon. con.	20 00
Lexington, Three indiv.	29 50—22 50
Hampden co. Ms. Aux. So. C. Merriam, Tr.	
Blandford, Gent. 49,93; la. 55,61; 105 54	
Chester, Gent. 5,12; la. 8,50;	21 43
mon. con. 7,81;	38 00
Chicopee, Gent. and la.	
East Granville, Mon. con. in Dr. Cooley's so.	11 50
East Longmeadow, 23; mon. con. 13,05; chh. and cong. 20,28;	56 33
Longmeadow, Mon. con.	25 41
Ludlow, Gent. 16,15; la. 12,02;	89 74
mon. con. 60,97;	39 83
Monson, Fem. benev. asso. 38,83;	
Mrs. B. 1;	13 44
North Wilbraham, 2,50; mon. con. 10,94;	10 00
South Wilbraham, Mr. Hazen's so.	77 19
Springfield, 1st par.	3 50
Tolland, An indiv.	
West Springfield, DANIEL MERRIAM, which constitute him an Hon. Mem. 100; mon. con. 36;	136 00—627 84
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.	
Grafton, Evang. cong. so. to constitute HOLLAND GREENWOOD an Hon. Mem.	190 00
Westboro', Mon. con. 54,30; chil. in Miss F.'s sch. 73c.	55 19—155 13
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Avon, E. la.	23 00
Bristol, Gent. 117; la. 90,48; la. sew. so. 16;	223 48
East Hartford, Gent.	108 00
East Windsor, Wappings so. la.	20 00
Enfield, Gent.	71 34
Farmington, Gent.	264 69
Hartford, Mrs. Beulah Goodwin, dec'd, 50; int. 3,08; W. so. Elizabeth Francis, 50;	103 08
Manchester, La.	106 82
West Suffield, Mon. con.	18 00
Windsor, La. 50; mon. con. 15,06; coll. 25,94;	91 00—1,029 41
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.	
Chatham, Gent. and la.	36 87
Middletown, S. chh. gent. and la. 44; HENRY S. WARD, which constitutes him an Hon. Mem. 100;	144 00
Newington, Gent. 67,30; la. 66,25; young la. Eunice so. 28; mon. con. 20;	181 55
North Glastenbury, Gent. and la. 158 00—520 42	
Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.	
Bancroft Factory, Mon. con. in cong. chh. 9 60	
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Coll. at ann. meeting,	89 33
Bethlem, Coll.	100 00
Goshen, Coll.	177 04
Harwinton, Coll.	76 49
Litchfield, 1st so. 303,41; S. Farms so. coll. 93; mon. con. 12,25; Northfield so. coll. 27,50; la. cent so. 12,50; mon. con. 7;	435 66
New Preston, Coll. 164,28; mon. con. 5;	169 28
Plymouth, 1st so. coll. 118,16; mon. con. 20,47; Plymouth Hollow, coll. 116,22; mon. con. 103;	356 85
Salisbury, Coll.	75 00
Sharon, Coll. 39,13; Mrs. B. H. Gould, 50; Miss H. G. 3;	22 12
Southbury, Ann. sub. 115,18; fem. cent. so. 10,02; mon. con. 3,90;	128 40
Torrington, Coll.	30 14
Warren, Coll.	90 00
Watertown, To constitute Rev. PHILIP R. HURD an Hon. Mem. 50; coll. 117,37; Elizabeth Hotchkiss, dec'd, 100; mon. con. 55,90; one who ab. chr. heathenism as sust. by Am.	

oppression, 10; juv. benev.	
so. 1,50;	334 77
Winchester, Coll.	30 00
Winstead, Esther Alvord, dec'd,	
71,56; coll. 65,19;	136 68
Wolcottville, Coll.	41 50
Woodbury North, Coll. 86,40;	
sab. sch. 20,73; mon. con. 14;	121 12
	2,504 38
Ded. not yet received,	451 38-2,053 00
<i>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</i>	
Bradford, Mon. con.	3 36
Concord, Sab. sch. mon. con.	
59,73; la. 2,50; chil. of mater.	
asso. for Sanjw. Isl. 86c.	
W. par. cong. so. 34,33;	97 42
Dunbarton, Mon. con. 9,05; fem.	
benev. so. 6,31;	15 36
Henniker, Mon. con. in cong. chh.	15 73
Hopkinton, 2d cong. so.	50
Salisbury, Mon. con.	11 89
Warner, Gent.	5 37-149 63
<i>Middlesex South, Ms. Conf. of Chhs.</i>	
O. Hoyt, Tr.	
Natick, Mon. con. 73,50; char.	
so. for <i>Erastus D. More</i> , Cey-	
lon, 20; J. K. 1,50;	100 00
<i>Middlesex asso. Ct. H. C. Sanford, Tr.</i>	
Chester, La. 19,63; mon. con.	
15,50; gent. 2,63;	37 85
Deep River, Mon. con. 50,63;	
gent. 10,73; la. 10,21; la. mite	
so. 15;	95 79
East Haddam, Gent. 21,32; la.	
22,09; mon. con. 13,76;	57 19
Grassy Hill, Cong. so.	15 00
Haddam, do.	47 70
Hadlyme, Mon. con. 25,33; cong.	
so. 13,50; gent. 9,25;	48 08
Killingsworth, Gent. 12,85; la.	
17,13; mon. con. 16,25;	52 23
Lyme, 1st so. mon. con.	9 50
Middle Haddam, Pine Brook	
mon. con. 7,79; cong. coll. 20,97;	28 76
Saybrook, Gent. and la.	63 40
Westbrook, Mon. con. gent.	
and la.	143 00
Westchester, Coll.	58 13-656 72
<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
New Haven, Mon. con. in 1st	
united so. and Chapel-st. chh. 25,53;	
do. in Yale coll. 16,29; do. in Church-	
st. chh. 15,50;	57 92
<i>New Haven co. East, Ct. Aux. So. S. Friable, Tr.</i>	
Branford, Gent. 45,94; la. 48,02;	94 86
Cheshire, Chh. and cong.	150 52
East Haven, Gent. 55,62; la.	
52,23;	107 25
Guilford, Gent.	99 62
Northford, Gent. 24; la. 25,47;	49 47-495 20
<i>New Haven co. Ct. Western Conso.</i>	
A. Townsend, Jr. Tr.	
Bethany, Gent. 57,61; la. 11,05;	68 66
Hamden, Mt. Carmel, Mon. con.	
23,07; gent. 90; la. 11;	54 07
Hamden Plains, To constitute	
Rev. Austin Putnam an Hon.	
Mem. 50; an indiv. 4;	54 00
Humphreysville,	30 00
Middlebury, Benev. asso.	44 98
Milford, 1st so. gent. to consti-	
tute Rev. David B. Cox an	
Hon. Mem. 56; la. 59,42; chh.	
coll. 36,59; sab. sch. 30; 2d so.	
25; united mon. con. 17,03;	218 33
New Haven, A student in Yale	
coll.	5 00
North Milford, Gent. 26,72; la.	
33,52; A. Smith, 10;	70 24
Oxford, Cong. so.	22 00
Prospect,	8 52
Waterbury, Gent. 84,26; la. 00;	
mon. con. 28,17;	179 43
West Haven, Gent. 33,56; Ct.	
Phillips, 10;	43 56
Wolcott, La.	16 48
Woodbridge, Gent. 69,50; la.	
45,22; mon. con. 18,87;	138 50-941 86

<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>	
Ledyard, 1st cong. chh.	15 00
New London, Gent. (of which	
fr. a friend, to constitute Rev.	
ROBERT C. LEARNED and Rev.	
THOMAS DOUGLAS Hon. Mem.	
100; 462; la. (of which to	
constitute Mrs. Sophia CLY-	
LAND an Hon. Mem. 100; fr. a	
friend, for Nestorian mias. 4)	
245,64; 1st cong. so. mon. con.	
140,03; coll. 28,53; la. in sab.	
sch. for Nestorian mias. 19;	
inf. class in do. 1,50; 2d cong.	
so. coll. 21,63; sew. so. 40;	
a friend, 25;	976 33
Stonington, 2d cong. chh. and	
so. 126; Lucy M. Woodbridge,	
20;	145 00
Waterford, Mon. con.	8 03-1,147 36
<i>New York City and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	
(Of which fr. W. C. R. for <i>Jane Wallace</i>	
and <i>Betsy Pratt</i> , Ceylon, 40;)	477 82
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Dedham, Miss Z. F. GRANT,	
which constitutes her an Hon.	
Mem.	100 00
Roxbury, Elliot chh. and so. 50;	
mon. con. in do. 23,06;	73 66-173 06
<i>Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.</i>	
Norwich, H. K.'s so. of little girls,	10 00
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Clinton, Cong. chh. coll.	100 00
Deerfield, C. Preston,	10 00
Exeter, Av. of carpet,	9 31
Lenox, Coll.	17 00
Martinsburgh, La. miss so.	4 00
New Hartford, Mrs. C. Risley,	4 00
Stockbridge, Fem. benev. so.	7 75
Utica, 1st presb. chh. mon. con.	
and coll. 75,80; Bleecker-st.	
chh. mon. con. 9,05;	84 85
Westmoreland, Cong. chh.	27 00-263 91
<i>Orange co. Vt. Aux. So. H. Hale, Tr.</i>	
Brookfield, Gent. asso. and la.	
cent so. to constitute Rev.	
DANIEL PARKER, Jr. an Hon.	
Mem. 50; gent. 25,20; la. 23,09;	
N. Wheatley, 10; sab. sch.	
2,08;	110 37
Chelsea, Cong. chh. and so. coll.	38 84
Corinth, Cong. chh.	39 09
Stratford, do.	25 00
Thetford, 1st cong. chh. and so.	
mon. con. 55,96; la. 25,45;	
gent. 19; juv. asso. 59c.	101 00
Tunbridge, Rev. D. H. Willis-	
ton, 50; gent. and la. 6,50;	56 50
West Fairlee, Cong. chh.	10 50-381 30
<i>Orleans co. Vt. Confer. of Chhs. S. S. Clark, Tr.</i>	
Craftsbury, Mon. con.	10 00
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
North Bridgewater, S. par. Fem.	
benev. so.	12 50
<i>Penobscot co. Me. Aux. So. E. F. Duren, Tr.</i>	
Bangor, 1st par. Cong. chh.	31 45
Brewer, Cong. chh.	15 40
Old Town, do.	2 00-48 85
<i>Rockingham co. N. H. Confer. of Chhs.</i>	
Chester, Mr. Clement's chh.	
and so.	110 79
Derry, SUSAN A. JOHNSON,	
which and prev. dona. consti-	
tute her an Hon. Mem.	55 00
Raymond, Chh. and so.	12 00
Stratham, Mrs. E. Clark,	1 50
West Chester, Mon. con. 2,75;	
la. 2,35;	5 00-184 29
<i>Stafford co. N. H. Aux. So. E. J. Lane, Tr.</i>	
Dover, Juv. so. for <i>Hubbard Winslow</i> ,	
Ceylon,	20 00
<i>Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.</i>	
Croydon, Rev. A. S. Swift and	
wife,	5 00
Washington, W. Sampson,	75-5 75
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
Norton, Mon. con. and indiv. 100;	
Wheaton fem. sem. 25; Mrs. G. I;	126 00

Valley of the Mississippi, Aux. So.

G. L. Weed, Tr.

1,323 03

Western Reserve aux. so. By Rev.

H. Coc, Agent.

Ashtabula co. Rome, 5; Rev. U. P. 4;
Cuyahoga co. Euclid, 90; Erie co.
Berlin, 13, 19; Birmingham, 2; Flo-
rence, 13, 19; Sandusky City, 21;
Geauga co. Burton, 5; Chester, 2;
Claridon, 4, 02; Kirtland, 1; Huron
co. Greenfield, 17; Rev. F. Childs,
10; J. Childs, 20; Peru, 15; Ruggles,
2; Wakeman, 4, 50; Lake co. Pains-
ville, 44, 58; E. Merrills, 10; E.
Hitchcock, 10; Unionville, 22; Lo-
rain co. Elyria, 5; Medina co. Bath,
4; Chatham, fem. benev. so. 7; Por-
tage co. Aurora, 6; Charlestown,
19, 12; Ia. 5; Edinburg, 17, 50; Gar-
rettsville, 12, 56; Nelson, 5, 25; W. C.
5; Lydian so. 2, 60; Randolph, 10;
Havanna, 4, 73; Rootstown, 8;
Streetsborough, 4, 50; Windham,
Rev. I. Treat, 5; Ia. 7, 50; Summit co.
Cuyahoga Falls, 35, 12; Ia. 2; Hud-
son, HARVEY BALDWIN, which and
prev. dona. constitute him an Hon.
Mem. 19, 64; W. R. coll. mon. con.
5; Rev. C. P. 8; Middlebury, 2, 50;
D. Preston, 10; J. Neal, 10; Tall-
madge, 30; G. Wolcott, 10; Twins-
burg, 1st chh. 4; Trumbull co.
Braceville, 6; Gustavus, 10; G. Hez-
less, 10; Mesopotamia, 6, 35; Youngs-
town, 2; ded. loss on remittance,
17, 53; 530 60

Washington co. Vt. Aux. So. J. W. Homes, Tr.

Barre, La. 36, 63; chh. and so. 16, 10; 52 75
Berlin, Chh. and so. 30 73
Waitsfield, so. 17 00—100 48

Windham co. Vt. Aux. So. C. Kidder, Tr.

Londonderry, 3 33
Putney, Mr. Foster's chh. 19 25
Townshend, Mr. Graves's chh.
gent. 42; Ia. 20; 62 00
Westminster, E. Mr. Batchel-
der's chh. 36 20

Ded. dis.

130 78

25—190 53

Windsor co. Vt. Aux. So. B. Swan, Tr.

Norwich, S. par. mater. asso. 8 60
Woodstock, C. Dana, 5 00—13 60

Worcester co. Ma. Relig. Char. So.

H. Mills, Tr.

375 00

Total from the above sources, \$17,419 87**VARIOUS COLLECTIONS AND DONATIONS.**

A friend, 100; profits, in part, of 1st ed. of
Memoir of Mrs. Smith, 87, 50; Rev. E.
Clapp, 5; (\$100 fr. a friend, ackn. in
Nov. constitutes EBENEZER LEARNED,
Jr., of Norwich, Ct. an Hon. Mem.) 192 50
Albany, N. Y. 4th presb. chh. 50 00
Alleghany, N. Y. Mr. and Mrs. Hall, 6;
Miss Norton, 2, 50; 8 50
Amsterdam Village, N. Y., Sab. sch. for
Chandler Bartlett, Ceylon, 25; mater.
asso. for Halsey A. Wood, do. 20; mon.
con. 47, 44; coll. 18; 110 44
Augusta, N. J. Presb. chh. mon. con. 2 00
Augusta, Ga. Pupils in Miss Train's sch.
for Harriet Train, Ceylon, 20 00
Baltimore, Md. 5th presb. chh. mon. con.
23, 62; sab. sch. 3; (S. M. McCullough, 10;
omitted in No. for Aug. and \$15 ackn. as
fr. Canaan, Me. inst'd of \$5, the am't rec'd.) 26 62
Belfast, Me. 20; Mr. McKeen's so. special
effort, 16, 25; Head of the Tide, mon. con. 6; 42 25
Binghamton, N. Y. Presb. chh. 270 91
Brooksville, Me. J. Wasson, 15 00
Byron, N. Y. Fem. missa. so. 10 62
Cambridge, N. Y. A. Lyman, 50
Cambridgeport, Ms. Evan. cong. chh. juv.
miss. so. in sab. sch. 53 88
Canterbury, N. Y. Presb. chh. mon. con.
20; a friend, 10; 30 00

Centreville, N. Y. Chh. coll.

6 50

Chambersburg, Pa. Ger. Ref. cong. 10;

presb. do. 0;

19 00

Charlestown, Ms. 1st cong. chh. sab. sch.

37 76

Columbus, N. J. Presb. chh. mon. con.

10 00

Cullodensville, Ga. R. Holmes,

10 00

Denton, N. Y. Presb. chh. mon. con.

17 00

Durham, N. Y. Fem. cent so.

34 50

Fauquier co. Va. Rev. I. I. Royall,

10 00

Fayetteville, Pa. J. Darby,

12 00

Geneva, Switzerland, Dr. Malan's chh.

26 60

19; Ia. 7, 60; for miss. to Syria,

Glen's Falls, N. Y. Mrs. E. H. Scovill, 10;

20 00

a friend, 10;

30 00

Gull Prairie, Mich. Presb. chh.

20 25

Hagerstown, Md. Ger. Ref. cong.

20 25

Harford, Pa. Cong. chh. 59, 25; sab. sch. 2, 02;

61 27

Homer, N. Y. Cong. chh. 20; E. Berry, 50c.

20 50

Iraaburgh, Vt. Mon. con.

14 08

Keeseeville, N. Y. Presb. chh. to constitute

Rev. JOHN MATTOCKS and Mrs. MARY E.

152 00

MATTOCKS Hon. Mem.

Kingsboro', N. Y., C. M. 19; nineteen indiv.

60, 15; other indiv. 12, 85; mater. asso. 5;

less dis. 69c. 96 31

Lawrenceville, Pa. Presb. chh. mon. con.

14 00

Livingstonville, N. Y. Presb. chh.

6 00

Lynchburg, Va. G. Bagby, for Arcopolis,

10 00

Malden, N. Y. Presb. chh. coll.

30 00

Middletown, Pa. J. S. Burchard,

5 00

Morristown, N. J. Mrs. C. B. Arden, 50;

60 00

presb. chh. Mrs. J. Campbell, 10;

2 00

Napoli, N. Y., A. B. Hobart,

so. for Huldah Little, Ceylon,

20 00

New Providence, N. J. Fem. juv. hea. sch.

61 50

Nunda, N. Y. Presb. chh. and cong.

35 00

Old Creek, Pa. Cong.

10 00

Ontario, N. Y., T. Heard,

15 50

Patchogue, N. Y. Cong. chh. mon. con.

10 00

Paterson, N. J. 2d presb. chh. mon. con.

345 00

Philadelphia, Pa. La. so. for a fem. board-

ing sch. at Wailuku, 100; fem. so. for

ed. of hea. youth, 60; D. W. Prescott,

50; 11th presb. chh. a. s. miss. so. for

Rev. S. Fofeman, 25; 1st indep. chh.

youth's miss. so. for Helen Chambers,

Ceylon, 25; Miss A. C. Read, for sem. at

Batticotta, 20; R. V. V. 5; 19 00

Pompey, N. Y., S. Baker,

12 56

Pultneyville, N. Y. Presb. chh. mon. con.

9 77

Ramapo Works, N. Y. Mon. con.

32 50

Rochester, N. Y., S. Hamilton,

50 00

Sackett's Harbor, N. Y. Mrs. H. Brewster,

Saco, Me. Fem. char. so. for a fem. child

in Dindigal, 20; 20 00

Singapore, Hon. S. G. Bonham, gov'r,

50 00

St. George, Del. Chh. fem. asso. for Mr.

Lawrence, Madura,

20 00

Troy, N. J., A. M. C. av. of ear rings,

8 19

Union Parish, N. Y. Presb. chh.

6 00

Wading River, N. Y. Coll.

10 75

Walton, N. Y. Columbia so. fem. benev. so.**Warrior Run, Pa. Cong. for Hannah Painter,**

20 00

Sandw. Isl.

Washington co. Md. Ger. Ref. Salem chh.

19 50

Washington, D. C. 1st presb. chh. mon. con.

for miss. to China, 90; 4th presb. chh.

mon. con. 30; 120 00

Welsh Run, Pa. Presb. cong.

31 07

West Bloomfield, N. J. Colla.

4 46

West Hampton, N. Y. Mon. con.

5 00

West Point, N. Y. Mrs. S. B. Ford,

10 50

West Town, N. Y. Presb. chh. mon. con.

25 00

Wynor, Pa. Presb. chh.

15 00

York, Me. Coll. in 1st cong. chh.

York, Pa. Union mon. con. 93; Ia. miss. so.

68; presb. sab. sch. for Mr. Tracy,

Madura, 25; 206 00

\$20,261 25**LEGACIES.**

Athol, Ms. Mrs. Persis Goodell, (prev.
rec'd, 182, 75;) by E. Goddard, Ex'r, 25 00
Dawson, Ms. Rev. George Cowles, by Rev.
J. Q. A. Edgell, Adm'r, 167 50
East Bradford, Ms. Mrs. Elizabeth Tuttle,
by Sarah Tuttle, Ex'r, 119 50

Fort Ticonderoga, Ark. John R. Smith, by Rev. C. Kingsbury, Ex'r.	50 00
Waterbury, Ct. Ann Clark, by C. Nettleton, Ex'r.	10 00
Worcester, Ms. Rebecca Waldo, by D. Waldo and L. Lincoln, Ex'rs.	4,000 00
	\$4,385 00

Amount of donations and agencies acknowledged in the preceding lists, \$24,546 25. Total from August 1st, to October 31st, \$49,306 46.

DONATIONS IN CLOTHING, &c.

NOTE.—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, as far as may be convenient, donors should mark on each box the name of the town from which it is sent.

Albany, N. Y., A box, fr. D. Goodrich, for Mr. Whitney, Sandw. Isl.	
Auburn, N. Y., A box and barrel, for Sandw. Isl.	
Bakersfield, Vt. Clothing, for Mr. Williams, Blandford, Ms. A cask, for Mr. Eells, Oregon.	58 00
Bloomfield, N. J., A box, fr. miss. so. in fem. sem. for Mr. Ogan, Sandw. Isl.	38 25
Boston, Ms. A box, for Mr. Goodell, Constantinople.	
Boyleston, Ms. A box, fr. fem. benev. so. for Pine Ridge, 33; a bundle, fr. do. for Tuscarora, 11.	44 00
Bradford, Vt. Printing paper, vis. fr. gent. asso. 30, 33; la. 40; mon. con. 23, 18.	156 80
Brimfield, Ms. A box, fr. sew. circle, for Pine Ridge.	50 00
Bucksport, Me. A bundle, fr. Mrs. Blodget, for Miss Stetson, Dwight.	
Buffalo, N. Y., A bundle, fr. la. for Mr. Rice.	30 00
Cazenovia, N. Y., A box, fr. la. benev. so. in 1st presb. cong.	190 00
Charlestown, N. H., A box, fr. evan. cong. chh. for Mr. Williams.	12 50
Chester, Vt. A box, fr. la. of cong. so.	30 45
Chester, O. Clothing, fr. a fem. friend.	50
Claridon, O. Clothing, fr. young la.	5 00
Clinton, N. Y., A box, fr. Mrs. Tomlinson, for Mr. Dibble, Sandw. Isl.	73 00
Conasaut, O. Clothing, fr. la.	
Cornish, N. H., A box, fr. la. Corban so. for Mr. and Mrs. Locke, Sandw. Isl.	41 00
Cornwall North, Ct. A box, fr. la. benev. so.	
Cummington, Ms. A counterpane, fr. Mrs. Porter.	
Cuyahoga Falls, O. Writing paper, 11; clothing, fr. chil. of mater. asso. 4, 50;	15 50
Dennysville, Me. A barrel, fr. fem. sew. so. for Oregon.	41 60
East Haven, Ct. Paper, fr. J. Donaghe.	10 00
Fairfield, N. Y., A box, for Choctaw miss.	
Framingham, Ms. A box fr. la. read. and char. circle, for Mr. Bishop, Sandw. Isl.	31 00
Fulton, N. Y. Clothing, fr. presb. chh. for Mr. Rice.	40 00
Geneva, N. Y. Writing books, 9 doz. fr. W. Smith.	
Goshen, Ct. A box, fr. C. Ives, for Mr. Ives, Sandw. Isl.	
Granby, Ms. Books, clothing, etc. fr. la. asso.	9 25
Hadley, Ms. and Guilford, Vt. A box, for Mr. Smith, Sandw. Isl.	
Hampden, O. Clothing, fr. la. char. so.	18 25
Hannibal, N. Y., A chest, fr. cong. chh. for Mr. Rice.	54 00
Harrisburg, Pa. A box, for Mr. Alexander, Sandw. Isl.	
Holden, Ms. A box, fr. indiv. for Mr. Eells, Oregon.	40 00
Homer, N. Y. Encyclopedia of rel. knowl. fr. cong. chh. for J. Olmstead.	5 00
Hudson, O. Boots, fr. G. Kilbourn,	3 00

Lenox, N. Y., A box, fr. la. in 1st cong. chh. for Mr. Rice.	35 00
Lewey, N. Y., A bundle, fr. 1st presb. chh. for do.	
Litchfield, Ct. A box, fr. la. in 1st so. for Sandw. Isl. 157, 11; do. fr. la. sew. so. in Northfield so. 34, 41;	181 52
Littleton, N. H., A box, for Mr. Williams.	26 00
Martinsburgh, N. Y., A box, fr. fem. miss. so.	42 29
Meriden, Ct. A box, fr. Mrs. Pratt, for Mr. Ives, Sandw. Isl.	
Mexico, N. Y., A box, for Mr. Rice.	62 25
Middletown, N. Y., A box, fr. la. for Mr. Gulick, Sandw. Isl.	
Nelson, O. Clothing, fr. Lydian so.	2 12
Needhamport, Ms. A box, fr. Sandw. Isl. so. for Sandw. Isl.	
New Haven, Ct. A box, fr. Misses Manvel, for Dr. Andrews, Sandw. Isl.	
New York City, A box, fr. Mrs. W. J. Armstrong, for Mr. Lindley, S. Africa; do. fr. Mrs. Morse, for Mrs. Parker, Sandw. Isl.; an umbrella, fr. W. Anner, for Mr. Dimond, do. (via.) a barrel, for Dr. Judd, do.	
Norfolk, Ct. A box, fr. indiv. for Mrs. Wilcox, Sandw. Isl. 45; clothing, fr. O. B. Butler, for Dr. Butler, Park Hill, 28;	73 00
North Amherst, Ms. A box, fr. la. benev. so. for Broosa.	50 00
Northampton, Ms. A quilt, fr. Miss I. K. Welsh.	
Northford, Ct. A barrel, for Mr. Baldwin, Sandw. Isl.	
Otis, Ms. Clothing, fr. la. sew. so. for Dr. Butler, Park Hill.	21 64
Phillipston, Ms. A box, for Mr. Powers, Broosa.	
Plainfield, Ms. A box, fr. la. benev. sew. so.	47 00
Prattburg, N. Y., A barrel, for Mr. Spalding, Oregon.	
Reading, Pa. A box, fr. sab. sch. chil. for Mr. Forbes, Sandw. Isl.	
Rockport, Ms. A barrel, fr. miss. sew. cir. for Mr. Green, Sandw. Isl.	45 00
Rome, O. Clothing, fr. la.	27 50
South New Marlboro', Ms. A box,	16 00
South Reading, Ms. A box, fr. miss. sew. cir. of cong. so. for Mr. Parker, Sandw. Islands.	33 75
Springfield, Ms. A box, for Mr. Armstrong, Sandw. Isl.	
St. Johnsbury, Vt. A box, fr. la. sew. so. in 2d cong. chh. for Park Hill.	84 70
Stockbridge, N. Y., A box, fr. fem. benev. so.	30 00
Sunderland, Ms. Two boxes and a keg, for Mr. Cooke, Sandw. Islands; a box, fr. la. for Honolulu.	
Thetford, Vt. A half barrel, fr. la. miss. and read. so. for Wheelock.	40 40
Troy, N. H., A box, fr. la. benev. asso. for Mr. Williams.	17 00
Utica and vic. N. Y., A box, fr. la. for Mr. Conde and Dr. Judd, Sandw. Isl.	
Vernoy, N. Y. Clothing, fr. presb. chh. for Mr. Rice.	47 00
Westhampton, Ms. A box, fr. fem. so. of industry, 30; yarn, 9 runs, fr. miss. asso.	
West Haverhill, Ms. Clothing, for Mr. Williams.	13 00
Westminster, Ms. A box, fr. Mrs. E. Wood, for Mr. Wolcott, Syria.	
Westmoreland, N. Y., A box, fr. fem. miss. benev. so.	40 00
Windham, O. Clothing, fr. la. asso.	25 61
Unknown, A box, for Mr. Lyman, Sandw. Islands.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, flannel, domestic cotton, etc.

